

तमसो मा ज्योतिर्गमय

VISVA BHARATI
LIBRARY
SANTINIKETAN

250.05

B. ~~1931-32~~

V. 2, 1931-32

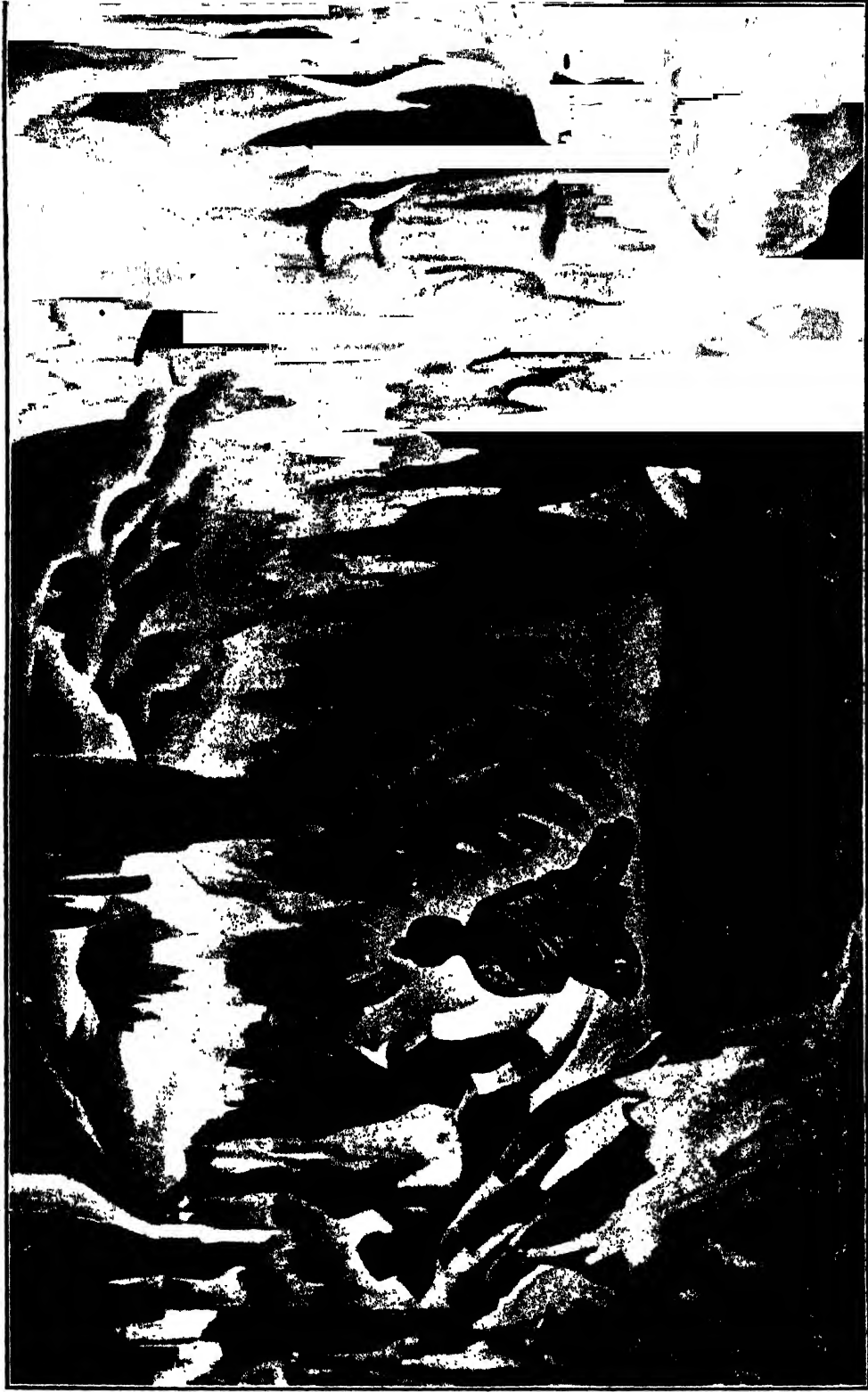
179221

THE BUDDHIST

VOL. II. New Series.

1931

Krishta Kunj,
Hydrabad (Sind) India.



THE BUDDHIST

"Sila Paññānato Jayam"

VOL. II. New Series.

MAY $\frac{2475}{1931}$

No. 1.

THE BUDDHIST.

Once again, after a lapse of three years, the BUDDHIST reappears, this time, I sincerely hope, with greater assurance of permanency than before in its chequered career. One very serious difficulty which we have hitherto encountered in conducting this journal, has been that of securing the services of a competent person to perform the duties of editor. In past years I was able to undertake this responsibility, but in recent years other important and urgent duties have made it impossible for me to devote sufficient time to this work. This difficulty, I am happy to say, has now been overcome. The Managing Committee has decided to appoint an Organizing Secretary in pursuance of a scheme which it had under its consideration for several years. The Committee has selected for this post Mr. P. P. Siriwardhana, B.A. who returned to Ceylon a few months ago, after a successful University career in Calcutta. Mr. Siriwardhana has undertaken, among his other duties as Organizing Secretary, the editorship of the BUDDHIST. While in Calcutta he associated himself very intimately with the various activities of the Maha Bodhi Society and was responsible for several years for the editing of the Maha Bodhi Journal. The wide experience he has gained in Calcutta in this and other directions should enable Mr. Siriwardhana, to discharge his duties as Organizing Secretary and Editor of the BUDDHIST to the entire satisfaction of all concerned. I confidently look forward, therefore, to the successful revival of the BUDDHIST, which may well claim to be the oldest English Buddhist journal. I may also state here that the Managing Committee have decided to send the BUDDHIST free to every member of the Association whose subscription has been duly paid. This step, involving as it does a drain on the resources of the Association, has been taken in order to keep the members—especially those who live at outstations—in close touch with the activities of the Association. I sincerely hope that the members will appreciate this decision of the Committee and respond to it readily by paying their subscriptions to the Association regularly and punctually. They can also help the Committee very materially by securing new subscribers and new members. We have today some six hundred members on our rolls. Should each one of these members make an effort to enroll at

least two members during the year, our membership would exceed two thousand. I appeal to all members to exert themselves in this direction, and co-operate with the Committee to make the year that has begun a prosperous one for the Association. The success

of the BUDDHIST will be a true index to the interest taken by the members in the welfare of the Association.

D. B. JAYATILAKA,
President, Y.M.B.A.

24 April, 1931.

NOTES AND COMMENTS.

Buddhism in India. Many changes have recently taken place in regard to the Indian work inaugurated by the Anagarika Dharmapala. The Samaueras with their Upadhyaya, Rev. H. Dhammaloka Thera, who were in Santiniketan, Bolpur, for one year have left that institution and taken residence at Sarnath (Isipatana). They will form the nucleus of the future World Buddhist Institute to be started there when the great Vihara is formally opened. We wish to invite attention of the Buddhist public to the letter from the Maha Bodhi Society of India published elsewhere. The opening ceremony of this great Vihara is an event which is related to the future of Buddhism not only in India but of the whole world. For, the glory of old Isipatana will be revived with all its usefulness. It promises to be a modern Nalanda. The Anagarika who was very ill in Ceylon for a long period has left for India personally to supervise the affairs connected with the opening ceremony. May we appeal to the Buddhists to spare no pains to make the notable function a success? When we speak of the Buddhist activities in India we are at once reminded of the great loss the Buddhist world suffered by the death of Mrs. Foster, the patroness of the Maha Bodhi Society. It is no exaggeration to say that almost every Buddhist Institution, both in India and Ceylon, was benefited in some way or other by her princely donations to the Angarika Dharmapala.

Religious Examination. The Y.M.B.A. has many activities. Of all of them the most popular and which

will have far reaching effects is, the Religious Examination carried on by us. This year the number of entries has increased by a thousand and there is still a wider field for action. The Management will not be satisfied until it sees that all boys and girls in Buddhist villages seek admission to this examination. Buddhist education will be a failure if the teachers are not equipped with a sound knowledge of the Dhamma, and it is through our Religious Examination we hope to turn out efficient men and women to instruct the young. What is most needed at the present moment is a band of workers who will undertake the task of giving a religious training to the boys and girls in every town and village. With such co-operation our energetic Religious Secretary will be able to achieve still greater results than has been done in the past. Lastly, we invite the attention of our readers to the splendid report of the Secretary published elsewhere.

Matara Buddhist Society. We are glad to note that an influential Buddhist Organization has been founded by the name of Matara Buddhist Society. It has for its objects the promotion of unity and co-operation among the Buddhists and the advancement of their religious, moral, social, physical and intellectual welfare. The Society has already established a girls' English School. We wish the Society long life and its activities all success.

Our Book Agency. We are happy to announce that arrangements are now being made to open a book agency for the benefit of our members

and the general public. We shall be able to supply books on Buddhism in a few months, and a notice of books available will appear in **The Buddhist**

when arrangements are complete. We are sure that our readers will be ready to patronize us in the interest of the Y.M.B.A. activities.

MESSAGE OF PEACE AND CULTURE.

By Professor Nicholas Roerich.

On this memorable day we must especially vividly remember and mutually strengthen each other by basic conceptions of true evolution. The Great Gautama Buddha has ordained manifoldly the conception of Peace and Culture. Peace—signifies an unceasing construction. Culture—means an eternal cognizance and betterment of life through foundations of glorious progress.

Impractical and perishable is everything created by hostility. The history of mankind gave us remarkable examples of how necessary just peaceful creativeness was for progress. The hand will tire from the sword but the creating hand sustained by the might of the spirit is untiring and unconquerable. No sword can destroy the heritage of culture. The human mind may temporarily deviate from the primary sources, but at the predestined hour will have to recur to them with renovated powers of the spirit.

The preordained subtlest energies already prove to be not an abstraction, and true scientists apply them already for the betterment of life. The long-ago foreseen life upon the far-off worlds and the new possibilities for humanity cease to be fairy-tales, but we use them already, finding new hours for uplifting meditations. And these very meditations also renovate. They can become shorter and more intense. The Teaching about pure food has already firmly entered into life, for even a limited mind already knows of the most powerful vitamins. All which is vital in its glorious prognosis will not disappear, but like every truth will appear in an ever broadening conception. Humanity begins to understand that the hand of Peace is the mightiest.

There never can be such an inexhaustible tenacity in the hand of War as in the hand of Peace.* He who carries Peace and Culture does not have to force others, for in his constructive enthusiasm he will be imbued with radiant creativeness and greatest understanding of true co-operation.

The foundations of Peace and Culture make verily man invincible, and realizing all spiritual conditions he becomes tolerant and all-embracing. Each intolerance is but a sign of weakness. If we understand that every lie, every fallacy shall be exposed it means that first of all lie is stupid and impractical. But what has he to hide who has consecrated himself to Peace and Culture? Studying the foundations of Teachings, he can do nothing that would clash with the noble, because knowledge is needed for evolution. Helping his near, he helps general welfare which at all ages was appreciated. Striving to Peace he becomes a pillar of a progressing State. Not slandering the near, we increase the productiveness of the common creativeness. Not quarrelling we shall prove that we possess the knowledge of the foundations. Not wasting the time in idleness we shall prove that we are true coworkers of the limitless cosmic energies. Finding joy in everyday's labour we show that the conception of Infinity is not alien to us. Not harming others we do not harm ourselves and eternally giving we realize that in giving we receive. And this blessed receiving is not a hidden treasure of a miser. And we understand how creative is affirmation and destructive is negation. Amidst basic conceptions those of Peace and Culture are the conceptions which even a complete ignoramus will not dare to attack.

The mentioning of Lalitavistara upon the pages of the "Legende Doree" is one of the benevolent signs through which true understanding is being formed. The border between light and darkness crosses the whole world and disclosing it, we become defenders of the Culture of Light. There cannot be any culture of darkness. If we can visualize the stronghold of Light, then as a counterbalance there will be the abyss of darkness of ignorance. But at least on memorable days every dark-

ness should be annihilated.

On memorable days we must bring great spiritual offerings and if to-day we shall bring our true striving to Peace and Culture and if we vouch not to deviate from these high principles, then we will deserve that our works shall be qualified as noble actions. Verily ordained are noble deeds of Peace and Culture.

Himalayas,

May, 1931.

UNIVERSE AND THE NATURE OF MAN.

By Chandradhat Chudhathar, Prince of Siam.

(Reproduced from Vol. I, No. 1 of "The Buddhist," 1888.)

Brothers, allow me to converse with you about my convictions relating to the Universe and the Nature of Man, or rather about what I understand from the truths taught by our beloved, merciful and omniscient LORD BUDDHA, to whom we all owe our morality in our present lives, and our destiny in future.

The Lord taught us that all things, both known and unknown, are without exception subject to the law of impermanency of changeableness; and the man's cause of re-birth is no other than his own ignorance of nature, together with his good or evil actions in life which will make him reap sweet or sour fruit in his future existence. What the Lord has taught us is that which will remain permanent and everlasting—Akasa and Nirvana.

The former means the Universe, which I understand to comprise all matter, force and space; and if this idea be correct, of course all the heavenly bodies are also included in this term. This Akasa (or Universe) although it is self existing, absolute infinite, universal, and perfect, without beginning and without end, is yet subject to the immutable law of changes. According to my own opinion, I think that all the heavenly bodies are but the inhabitants of infinite space, just in the same manner as

we ourselves are the inhabitants of this earth—the difference, I suppose, being only in the scale of construction and perfection both psychically and physically. If this belief be reasonable, I then infer that the heavenly bodies are born in something the same manner as ourselves: that is, by virtue of existing species. The factor of this virtue is, I understand, the force or attraction inherent in the molecules of matter, either dormant or active; because we all know that we move, work, and do all actions by the forces which are inherent in our bodies, and not by the mere lifeless matter which constitutes our physical system.

This important idea being understood, I will go on further to suppose that if this solar system of ours, which includes the sun, the moon and the planets, were to be destroyed, or die out by efflux of time, the matter which constitutes their bodies would naturally decay and be turned into elements, while, their forces become dormant; just as is the case with ourselves—our bodies when we die will be turned into the elements out of which we are made. When such an event occurs, according to my own conviction, all the other system of heavenly bodies existing in space will naturally, by virtue of their affinities to this system, form out of the

molecules of matter and dormant forces a new system to supply the vacancy. And this process, of course, is performed entirely by mutual attractions of forces.

Now we come to the vegetable and animal kingdoms, and to these again I suppose that the same law applies—that, by virtue of the living species, new beings are made up by the attraction of their affinities from the remains of those which have died long before. Thus from heavenly bodies down to animals and vegetables, the same principal of reproduction is going on round and round without end. When one has lived long enough and died or changed away the substance of its body, by virtue of the forces of attractions of the rest, the dead one or the changed matter and dormant force is brought to life again; and so on the existence is kept up by mutual dependence. But in considering such a process of reproduction or of attraction, we must not forget that in the course of time the forms and properties of all bodies, both heavenly and earthly, are undergoing a series of unknowable changes. Now I will pass from the materialism into the abstract, and in doing so I must summarize what I have before mentioned; when I say there are forces or attractions inherent in all matters or molecules of matter either dormant or active, I also say that we move, work and do all our actions by the forces that are inherent in our bodies, and not by the mere lifeless matter which constitutes our physical bodies. By this conviction we can, therefore, plainly see that the important factors in all bodies are only their forces or attractions, while physical matter is but of secondary importance.

Let me now proceed further to a more complex and critical part of nature than that regarding which we have spoken—that is to say the soul of man and his succession of rebirths. The soul is conceived by many people as an immortal entity in man, which governs his body in life; but how at his death it leaves him either to be re-born or to live with an imaginary god, is beyond my com-

prehension. What I call a soul is nothing but the active force or attraction in man which, when he dies, must die with him.

Reader, because of my thinking thus, I hope you will not take me for an unbeliever in the verified laws of re-birth and of Karma, but hear me patiently, and you will see that I am a true Buddhist. I believe that our souls in this life are but the result of attractions or volitions created through ignorance of nature by dead men at the time they were dying, and not the souls of the dead that are within our bodies. In short, I believe that we are but the images or representatives of their good or evil characters during life, taken by a process of natural photography. If this belief can be granted as reasonable, I infer further that the power of volition or attraction in man is as inconceivably great as that in nature itself, that is to say man has power to exercise mentally, more or less, his attraction over the forces of beings; that he can form out of such forces any imaginary picture of his thoughts, or put them in motion in somewhat the same manner as he does physical objects. But so long as he lives, the picture of his thought, or the forces that he has put into motion, will be imperfect, so that they cannot take a re-birth.

This is owing to the exercise of volition being not exhaustive or to his neutralizing it by turning his attention to other matters. The process, however, takes place very decidedly and effectually at the time he is dying, no matter whether he is sensible or not—his mere habits being quite sufficient for the work. In proof of this fact the modern science of mesmerism stands as witness. Although I am not personally acquainted with this science, yet I sincerely believe that it is an undoubted fact. Now, taking for granted that my conviction is correct, I may explain further how a dying man takes his rebirth. I believe that in the case of an ordinary man, i.e., a man full of passions and inclinations—it may be for his earthly life, to continue his existence,

or it may to cease for ever from existence, in short who has all kinds of yearning desires which assert his psychical force of volition at the time he is dying this is what happens these desires form an exact picture of his thought in the molecules of dormant forces of long-dead beings that may be present in the air, and the once dead spirit, thus coming into motion again, is taken up in obedience to the law of force by a living person who possesses a similar disposition to the dying man himself.

To speak briefly I believe that the dying man asserts his volition or transmits the picture of his good or bad character to the spirit of dormant force of long-dead beings, and the latter becomes thus charged with motion, it is taken up by the attraction of a living person. As a comparison for illustration, when an artist paints his own likeness, the materials which he uses for colours are not made from material parts of his body but from ordinary materials outside, so the process of re-birth is effected by a dying man through the assertion of his thinking habits, from the elements outside, just as the action of phonograph is effected by the motion of the voice. The process of re-birth however, takes place at death only because then the exertion to physical thought, being exhaustive, is quite fixed for ever and the connecting links of active attraction cease to generate from the body—just as, if the earth's attraction ceased its attending satellite the moon must inevitably be displaced from its course.

Thus goes on the great wheel of Samsara without beginning and without end until one becomes wise and has acquired in his habits the non-inclination to put in motion, or to assert in psychical image, the elements or dormant spirits of long-dead beings; then he is completely free from that whirling wheel of nature, and attains the blessed state of NIRVANA, the only everlasting abode of happiness in subjective existence. This explanation will be found to agree with the teaching of our

enlightened Lord BUDDHA, particularly in its denial of the existence of a soul such as is generally believed to exist. And from this belief we are able to infer that there is no such soul in man as will leave him when he dies, either for the purpose of taking a re-birth, or to live with God, or as can move to its own accord, or under any influence of the laws of nature. For if there is actually a soul like this there can never exist Nirvana. As I have already mentioned our LORD has taught us that the only things that can exist for ever are Akasa and NIRVANA. And this Akasa, according to what I understand must include all matter, force and space. Now if there exists an objective NIRVANA it must also be included in the Akasa, because the latter is including even space, and if there is NIRVANA just as there is Akasa the former must naturally be either matter or space otherwise a moving soul cannot live in it. Now you will see that there can be no such NIRVANA in which a soul can live to enjoy an everlasting happiness because if there be such it must be within the Akasa, and the soul in it therefore according to the law of changes or Karma, must inevitably take a re-birth again. The true subjective Nirvana is just the reverse of the objective Akasa, as heaven or hell is the reverse of our objective earth. It is true that to go to heaven or hell it requires a supposed soul or a psychical image to impress on the dormant spirits, in order that it may be taken up by the attraction of a deva or hellish being according to circumstances; but then heaven or hell is included in the Akasa, because the earth itself is but a speck of the Universe, and consequently the beings in it are still subject to natural changes. While in the case of NIRVANA there needs no supposed soul or any picture of thought whatever as NIRVANA itself is but nothingness, therefore it requires a free, pure, innocent soul of nothingness to live in it. If any one should ask, "If NIRVANA is nothingness, what good is there in craving for it?" I must then

ask the inquirer whether he really enjoys constant changes, or whether he likes the sorrows and sufferings attending life both physically and mentally.

This is a sufficient answer as to why wise men wish for the attainment of NIRVANA.

Just a few words more about the non-existence of a soul which survives death. Suppose anyone holds that there is such a soul in man, I must then ask him courteously whether he knows or can guess, out of what such a soul is evolved. The answer may probably be that it is made from matter, or force, or space, or a combination of all these, or one or two of these without the other; or perhaps that God made it out of Nothing. Now the reader will see that this answer means that in course of time a day will come when all the souls which are made out of the substances enumerated will all enter NIRVANA, or else ascend to heaven somewhere outside the Universe, and no more beings will exist; nay, even all the heavenly bodies, or space itself will exist no more, because then all matter or force, and even space which forms the Universe, are all used up. What will then be the aspect of the empty Universe? This is the reason why I am unable to believe that an immortal soul exists.

I must go now back to the beings which we call inanimates, which include all the heavenly bodies and the whole of nature with the exception of animals. These again are, according to the law of force, subject to a nearly similar process of re-birth. The only difference is that which arises from the fact that the animate and the inanimate differ in their construction and mode of existence. To explain the process I must repeat again something of what I have said with regard to man; that the dying body asserts powerfully though ignorantly its inclinations or its attractive forces as its habits may dictate when in health, so that if in the case of a heavenly body the nebulous matter or the elements of long-dead heavenly bodies become charged with action, by the aid of attraction from all other heavenly bodies, these gradually assume

the form and property of the dying body, as in the case of re-birth with man. Thus goes on the process of Akasa whirling its great wheel round and round with myriads of imaginable and unimaginable changes.

All I have said will, I hope, be found in harmony with the teachings of our enlightened LORD, as well as with the belief in spiritualism, mesmtrism and all other natural powers by which phenomena are produced by man. And you will see at a glance that there cannot exist a personal or intelligent God who is supposed to be the Guardian of the Universe, for the system of all natures I have enumerated is so perfectly complete in itself that by virtue of mutual dependence of matter, force and space, the system is able to keep up its self-existence for ever, without requiring any beginning from God at all. Brothers, we also see that all things which form the Universe, from the heavenly bodies down to ourselves, are nothing different in nature, and what we glorify as a reality of happiness or what we hate as an actual sorrow in life, is in truth no other than nothingness. The worlds, stars, vegetables, animals, and all things which we take to be different, are nothing but the results of changing operations of matter, forces and space, which form the Universe.

Brothers, we now plainly see that nothing material or immaterial, either in our bodies or our minds, can be a soul that will survive death; our true souls and selves that will take re-birth are simply the good or bad actions done in life. So then, Brothers, while we are as yet on the threshold of NIRVANA let us strive to cultivate a universal love, which will undoubtedly tend to good actions, the only tools with which we can paint our perfect likeness at death.

In conclusion, I may mention that my conjecture is in perfect harmony with the principles of nature.

1. That all natures exist in pairs, or opposites.
2. That all natures act and exist only by mutual dependence.

3. That no nature can ever produce anything out of nothing.
4. That all natures act on objects in succession.
5. That all natures seek to unite with their affinities.

All these rules apply to physiology as well as psychology.

Now, Brothers, for want of time, I must close my article here, and if you take pleasure in my conjectures or the truths that I make out, I shall be very pleased to converse with you further in

another article on subjects relating to the law of Karma, heaven, hell, the cause of fate and chance, and other matters of interest.

I do not intend to mislead anyone by my article, but I ask you to consider it only as the statement of my own conviction in relation to the teachings of our Blessed LORD. If you will be good enough to criticize my belief I shall be exceedingly obliged.

I avail myself of the opportunity of wishing you all, Brothers, a long life, happiness and prosperity.

BUDDHAGHOSA THE COMMENTATOR.

By Julius de Lanerolle.

Buddhaghosa is easily the greatest scholar ever lived in Ceylon. He is one of the greatest Buddhist philosophers the world has seen. The Theravada or the so-called Southern School of Buddhism owes him the preservation of its purity; the Pali language owes him not only the largest portion of its best literature but also its popularity in later times. He not only translated Sinhalese *Atthakathas* into Pali but added to them most valuable explanatory notes of his own and permanently enshrined in them some accepted historical traditions, both of India and of Ceylon. He is also reputed to have composed original works of outstanding merits.

It is a pity that no comprehensive account of the life of this celebrated scholar is left to us. We have yet to hear if an account of his life was ever written. What little we know of his private life we gather from tradition, from his own works and from a few references to him in early writings. There is, however, the semblance of a life story of Buddhaghosa in the *Buddhaghosuppatti* or *Maha Buddhaghosa Nidana Vatthu*, written by a Thera called *Maha Mangala*. This book was edited and translated by Professor James Gray in 1892. He thinks that the author was a Sinhalese and lived not earlier than the thirteenth century. The data which Gray has been

able to collect regarding this author, are hardly sufficient for a satisfactory identification. The book itself contains very little, reliable or sensible, in addition to what is found in earlier writings. It is simply an adaptation of the account given in the *Mahavamsa* with which are blended some episodes from the lives of Nagasena and Moggaliputta-tissa and, what is more, the author's own whims and fancies. (1).

According to the *Mahavamsa*, Buddhaghosa was a native of Buddha Gaya. Tailing records say that he hailed from the Tailing country, while Burmese claim that he was a Burmese. (2). To whichever of these nationalities he belonged, there can be no doubt, as has been accepted on all sides, that Buddhaghosa spent a considerable part of his life at Buddha-Gaya and was connected with the Gaya monastery. It would be interesting to our readers to note that during this period and for long afterwards, the Gaya monastery was in the hands of Sinhalese Bhikkhus. It was in the fourth century that the Sinhalese King, Kirti Sri Meghavarna, with the permission of the Indian King Samudra Gupta, built a Sangharama at Buddha-Gaya for the use of "the Bhikkhus who

See also: (1) B. C. Law, *Buddhaghosa* P. 47.
(2) James Gray, *Buddhaghosuppatti*

were sent from Ceylon to do homage to the Diamond Throne". (3). Fa Hian mentions three monasteries in this place early in the fifth century, and, so does Houieü Tshiang in the seventh century.

Buddhaghosa was born at a time when both Buddhism and the Pali language were fast declining in India. Improved systems of Brahmanic philosophy and the Sanskrit language were rapidly gaining ground. Buddhist scholars who lived not only at that time, but also from several centuries earlier, preferred Sanskrit to Pali for their literary works. Asvaghosa, a Buddhist and the first poet of classical Sanskrit, who lived in the first century, for instance, wrote all his books in Sanskrit. So did Nagarjuna, Vasubandhu, Dinnaga and others. The kings of the Gupta dynasty, too, simply tolerated Buddhism and Pali learning; they gave every possible help to improve and propagate Sanskrit learning. Even amongst Buddhists it was the common practice at that time for their children to be taught Sanskrit under Brahman Gurus, and thus, the influence of Sanskrit upon Buddhism was great. With the rise of Sanskrit—and Sanskrit with new systems of philosophy—all the Buddhist scholars were drifted away from the Pali language and the traditional interpretations of the Buddhist doctrine. So, the end of the Theravada in India was seen in the sixth century. The Bhikkhus of the Gaya monastery, who were connected with the Maha Vihara of Ceylon, were still great adherents of the Theravada in the fifth century, when Buddhaghosa first joined their community. When Revata Maha Thera, the principal of the Gaya monastery, first met Ghosa, Ghosa was "a youth who had achieved the knowledge of the three Vedas and possessed of a perfect knowledge of philosophy and religion and was well versed in all controversies of the day." In India, it was an age of philosophic controversies, even as it was during the times of the Buddha and Nagasena. Young Ghosa, himself a great dis-

putant, wandered all over India in search of controversialists. One night, the Maha Thera Revata chanced to hear young Ghosa rehearsing the aphorisms of Patanjala at a monastery. The Thera was so pleased at the perfection and the completeness of his pronunciation that he thought it would be good if he could convert the young Brahman. So, he forced himself into conversation with the young man. Ghosa enquired if the Thera understood the aphorisms he recited. The Thera not only replied in the affirmative but also indicated that he was prepared to criticise them. Then the young disputant laid down his propositions. The Thera criticised every one of them and pointed out where they were wrong. Ghosa, so defeated, asked the Thera to propound his own creed. Then the Thera stated a passage from the Abhidhamma, which the youngster was not able to grasp. "Whose mantra is this?" he enquired. "It is the Buddha's mantra" replied the Thera. "Will you please teach it to me" asked Ghosa, but the Thera declined to teach him unless he entered the Order; whereupon he became a Bhikkhu and learnt Buddhist philosophy as well as the Vinaya under the Maha Thera Revata. Since he became a Bhikkhu he came to be called Buddha-Ghosa. His knowledge of the doctrine and the discipline was profound, and he became exceptionally clever at expounding the word of the Buddha.

His first attempt to produce a literary work was the Gnanodaya, which he wrote in Sanskrit. Following the Gnanodaya, he wrote the Atthasalini and had just started writing the Parittatthakatha when he was interrupted by his teacher. His teacher, the Maha Thera Revata, asked him to cross over to Ceylon at once and learn the Sinhalese Atthakathas and their traditional interpretations from the Theras of the Maha Vihara, before he undertook the task of writing expositions to the word of the Buddha extensively. Buddhaghosa very willingly carried out the wishes of his teacher. Apparently, Buddhaghosa's early literary attempts in India were failures. Profound though his knowledge

was considered to be, it was still at variance with the expositions of the Maha Vihara fraternity and therefore, his teacher thought, it was imperfect. It is but natural that it must be so from a Theravadian point of view. In his early days, Buddhaghosa was an ardent follower of Patanjala; a good many of his explanations and illustrations, even in later writings, are identical with Patanjala's teachings. Some of his etymological articles are mere adaptations from Yaska's *Nirukta*. It is interesting to observe that this great scholar, originally a devoted follower of the Yoga philosophy, was destined to write the greatest exposition of the Theravada in Ceylon, while his contemporaries in India did precisely the same for Brahmanic philosophy.

Eventually, Buddhaghosa arrived in Ceylon during the reign of Mahanama when Maha Thera Sanghapala was the Head of the Maha Vihara, under whom he learnt the Sinhalese *Atthakathas*. After his course of studies was over he asked for the books from which to compile the Pali *Atthakathas*. The Theras then called upon him to show his capacity to undertake such an onerous task. Thereupon he wrote *Visuddhi-Magga*—the thesis for his degree! The *Visuddhi-Magga* is a veritable encyclopaedia of the Tripitaka. It manifests a marvellous grasp of the subject and great scholarship of the author. Sanghapala and the other Theras, seeing the unparalleled knowledge displayed in the *Visuddhi-Magga*, allowed him access to all the books which he asked for. Granthakara Pirivena, not far from the Ruvan-Meli Dagaba, was immediately detailed out for his stay. There he lived and wrote *Atthakathas* in Pali. In three years he fulfilled the object of his mission and, taking with him copies of all his works, returned to Buddha-Gaya, where, after seeing his teacher, he departed this life. His remains were cremated at Buddha-Gaya and the relics were enshrined, it is said, (1) somewhere near the Bodhi Manda.

According to tradition Buddhaghosa, while in Ceylon, was once summoned to give evidence before a Court of law. He was an eye witness to a fight which took place between two women near a well. Foreseeing what would follow he wrote down then and there all that he saw. When he was summoned, his diary—or whatever it was—was put in evidence; and on that evidence the case was decided. (2).

Of the *Atthakathas* generally ascribed to Buddhaghosa, *Jatakathakatha* falls short of his usual style and contains contradictions of his own statements in other works. Therefore it would not be safe to include it in the list of his works. In the writing of his best book, the *Visuddhi-Magga*, he is supposed to have followed an earlier work called *Vimutti-Magga*, which in all probability existed in Ceylon during the fifth century. It was composed by a Thera of Ceylon called Upatissa in the first century and now exists only in a Chinese translation dated 505 A. C. (3). About this period practically all the works of the great commentator found their way to China and some of them were translated into Chinese. It is said that a Chinese translation of his *Samantapasadika* still exists under the name of *Sudarsana Vibhasa Vinaya*. (4). The commentaries so far accepted as his works are:—*Samantapasadika*, *Kankhavitarani*, *Sumangala Vilasini*, *Papanca Sudani*, *Saratthappakasini*, *Manorathapurani*, *Atthasalini*, *Sammoha Vinodani*, *Khuddakanikavatthakatha*, *Dhammapadatthakatha*, *Dhatukathapakaranatthakatha*, *Puggalapannañtipakaranatthakatha*, *Kathavatthuattakatha*, *Yamakappakaranatthakatha*, *Patthanappakaranatthakatha* and *Parittatthakatha*.

WESAK MESSAGE.

From Mr. Wong Mow Lam, Editor,
"Chinese Buddhist."

I am a humble student from China, coming here to learn Buddhism from its fountain head. I am too inexperienced to give a message to others. Should

(2) Ibid.

(3) J. P. T. S (1917-19) p.p. 69-80.

(4) Takakusa I-tsing's *Buddhist Religion* pp. 14, 21.

(1) *Buddhaghosuppatti*.

others wish to know the principles by which I try to guide myself, I have great pleasure to tell them that I follow the SPIRIT not the letter of the teaching of our Lord Buddha and that I take

it that the greatest merit an oriental Buddhist can attain is to spread the peerless Dhamma in the West through Western (not Eastern) ways and means.

KWAN YIN.

A Mahayana Story of the Incarnation of Divine Compassion.

By H. Adams Beck.

In the Far East, China and Japan, the Incarnation of Compassion, Avalokitesvara, is more generally known under the feminine form of Kwan Yin. She is often represented as a woman, rarely as a man, and her virtues are best explained by one of her loved titles, She who looks down for ever upon the Sound of Prayer. In many of the statues and paintings she holds a little child and in that form is dear to the hearts of Mahayanists as the Madonna of the East. A little flask of the waters of purity, and a willow spray and lotus are other symbols that she carries as she looks down upon suffering humanity with tender understanding of a mother. There are many legends told of her life and the following is by P'u Ming who lived in China about the twelfth century.

INVOCATION TO KWAN YIN

Grant me I pray
One dew drop from Thy willow spray,
And in the double lotus keep
My hidden heart—asleep!

In the days of the Kasyapa Buddha there lived in China in the Kingdom of Hsing Lin a Princess named Kwan Yin. Not only was she fair of person and full of that strange essence that poets name charm, but her spirit was of equal beauty and purity. Indeed her father's people revered her as a saint. To enumerate her virtues and charms was to describe the perfect woman. The sweetness and fragrance of her mind, her gentleness and healing pity, drew the hearts of all to her, and a peace flowed from her like light from the moon. It is recorded that she diligently practised music and was cultivated in painting and literature

and that the embroidery she wove was more wonderful than that of any ordinary woman because of the harmony of her thoughts. And this blossom of virtue was crowned with freedom from all worldly desire.

Of her birth a strange story is told. It is said that, one night before her birth, her mother in sleep visited the Palaces of the Devas and there was presented with a Fairy most exquisitely beautiful and pure and that the child's birth was accompanied by strange portents and the name she was given, Kwan Yin, signified "Rare Virtue."

P'u Ming records that daily she recited Buddhist prayers and that like a young Bhikkhu she meditated far into the night, serene and completely detached from the world about her; peace, purity, and enlightenment being the subjects of her meditations. One night she dreamed of being led to Mount Sumeru and instructed by the Buddha of Longevity in the six means of attaining Nirvana and thus obtaining partial realisation, she found the life of the palace unbearable and wished to renounce the world.

At this the indignation of her father—who was named the Adorable, and the Devas alone know why—may well be imagined. To possess a daughter of such perfections and to permit her to renounce the world was to him unthinkable, and the more so as he wished her to marry a certain Prince of his choice. He remonstrated and she refused saying she wished only for the homeless life and that though the way of the householder was honourable and noble it was not for her. The King was furious and

ordered her instant execution,—marry she must or die. She preferred death.

The executioner stood with raised sword and as he was about to swing it a marvellous purple aureole appeared about the head of the Princess and the sword itself stayed the hand of the executioner. The King, who should have seen that this was a heavenly intervention, was unseasonably angry and consulted with his Ministers as to what other death a Princess might fittingly die. After long consideration it was decided that after the sword, the bow and arrow should be tried. The Lady Kwan Yin viewed marriage and her father's anger with equal horror and in despair lest her life be saved prayed for swift death thinking to appease her father and save herself, and the Supreme Buddha heard her prayer and even as the arrow was fitted to the string life left the unhappy Princess. And in that moment the sky grew black and the earth shook and the animals and birds of the forest screamed, and throughout the whole world nature mourned. But the Supreme Buddha realising that there was yet much for the Princess to learn before she should attain Supreme Enlightenment inspired a tiger to spring from the jungle and carry her body carefully in his strong jaws to the heart of the Ssu-to Forest while the soul of the Princess wandered through the kingdom of Yama until he at last escorted her back to the body.

She woke as if from a dream and beside her stood an old man who directed her to the Purple Bamboo Grove at Hsiang Shan, Hui Chou, telling her that there she might best study Buddhism. And as this was a great distance he gave her a magic peach which satisfied all hunger and thirst and by its aid she reached the Grove at last and after many years received even greater enlightenment.

The evil Karma of her father swooped down him like a strong eagle and fastened its talons deep in his flesh. The King of Hsing Lin was stricken with a

mortal disease, the agonies of which could only be conceived by the members of his Court. Doctors were of no avail and the prayers of his people were not fervent and death in torture awaited him.

Kwan Yin in her retreat in the Purple Bamboo Grove feeling the sufferings of her father appeared to him in the form of a Bhikkhu and revealed a marvellous cure which involved the voluntary sacrifice of hands and eyes. Search was made throughout the Kingdom and at last the hands and eyes of a willing victim were brought to the King and his health was restored,—also his spirit underwent a change for the better.

It now seemed fitting to him that he should offer thanks for this mercy as he repaired to the Sacred Mountain to offer thanks and there he met his daughter, alive, but sightless and without hands because of her mercy to her father, P'u Ming does not tell us further, and so we may safely believe that for the first time the King deserved the name of Adorable and was all a King should be to his people and daughter.

But Kwan Yin, the Princess on attaining Supreme Enlightenment was promoted to be a Great Buddha with the crowning wreath of Dhamma and as her reward the gift of a thousand hands and eyes so that she is tireless of helping and awake always to those who seek her aid. And, adds P'u Ming, in the realm of her peers she sits upon the Golden Lily radiantly aureoled, an Incarnation of Divine Compassion. And her day of Attainment is the nineteenth day of the sixth moon.

(As we go to press we learn with deep regret that the writer of this article died in Kyoto. Mrs. Beck* was a famous writer on Buddhism. Her well known books are "The House of Fulfilment", "The Splendour of Asia", and "The Garden of Vision". She was one of the pioneers who introduced Eastern Philosophy to the West. May she be a Lady of Compassion in her future state)

OPENING CEREMONY OF THE MULAGANDHAKUTI VIHARA AT SARNATH, BENARES.

A WORLD-EVENT.

Somewhere within this year—most probably in the coming winter when the vast and open fields of Sarnath are covered with crops and cereals, the opening ceremony of the great new Vihara will take place. This may well be called a world-event. The Vihara, in its dignified beauty, transports us to the dim historic past when 2500 years ago the Samma Sambuddha gave His World-Message for the welfare of "gods and men." From this great event we trace onward observing the Buddhist activities during a period of thousand years till we come to a very dark chapter of India's history in which the pathetic story of the desecration of the holy places is told. Then a void—the stately Asoka pillar is laid low, the peaceful monastery is razed to the ground, the last Buddhist disappears from the arena where the Wheel of the Law was once set in motion—the Buddhist world hears nothing of it.

Thus rolled on another thousand years of waste and inactivity till at the beginning of the present century the Anagarika Dharmapala truly laid the foundation of a new Sarnath in purchasing a few bighas of land from a local zemindar. The future possibilities of a Buddhist establishment were working in his ever watchful mind. The hog-breeders who occupied the sacred spot slowly gave in and the Anagarika extended his domain. In 1904 he was able to buy another 10 bighas of land. In the course of time a small Avāsa for Bhikkhus was erected and the activities of the Society brought the place into the notice of the Buddhist world. We can only imagine the feelings of the Anagarika when he first saw the grass-grown Dhamma-Cetiya Stupa towering over the debris and low jungle, on the 20th January, 1891. He again visited the holy site in February, 1893.

The new Sarnath was again prominent in the eyes of the Buddhists when the foundation stone for the Mulagandhakuti Vihara was laid in November, 1922, by Sir Harcourt Butler, the Governor of the United Provinces. There was a set back in the progress of construction owing to some difficulties as to the site of the Vihara resulting from the acquisition of our land by Government for archaeological purposes. We remember with gratitude the services of the late Dr. C. A. Hewavitarne, the brother of the Anagarika, who obtained permission of Sir John Marshall, in 1926, to build the Vihara on the present site.

In this story which reads like a religious romance two names must be mentioned, viz.,

the venerable mother of the Anagarika who paid Rs. 600 to buy the first plot of land and the Sārananda Sāmanera who persuaded the landowner to part with his land. The Anagarika was able to embark on this stupendous work with a generous donation from that gracious lady, Mrs. Foster, the modern Visākha of the Buddhists. When the Buddhists from all parts of the world assemble there for the ceremony they will find—not a hog-breeding low jungle—but fertile fields, mango groves and modern buildings.

It would be interesting to note how this great Vihara has been named by the Anagarika "Mulagandhakuti." It has a historic basis. The name was first used for the monastery in which the Lord Buddha actually resided. During the archaeological investigations a piece of sculpture was found on which this name was inscribed, and this gave the Anagarika the clue to name the temple as **Mulagandhakuti Vihara**. So the future centre of spiritual activities of the Buddhists bears this happy name associated with the life of the Blessed One. Every member of the Buddhist brotherhood and every sympathiser who contributed even in the humblest manner for the erection of this sacred Temple will be a promoter of international peace and good-will towards all beings, which are the fundamental principles of Buddha Dhamma.

The Anagarika Dharmapala, as the founder and the life General Secretary of the Maha Bodhi Society, will, in due course, issue an appeal to the leading Buddhists, both lay and clergy, of Ceylon, Burma, Arrakan, Siam, Cambodia, China, Japan, Korea, Tibet, Nepal, Sikhim and Indian Provinces to honour the opening ceremony with their presence. A special feature of the event will be the arrival of many European and American Buddhists to take part in the proceedings. It is hoped that the Anagarika, who is now an invalid in Colombo, will get strength to be present on this great occasion. Each country will have one tent decorated according to her own peculiar decorative art.

Buddhist organizations all over the world will please make arrangements to send as many delegates as possible. The date of the ceremony will be announced by radio, wire and post. Intending visitors will please communicate with the Secretary at 4A College Square, Calcutta.

P. P. S.

AN ALL-WORLD BUDDHIST CONGRESS.

In the May—June issue (1928) of the **Buddhist** Mr. A. C. March the esteemed editor of "Buddhism in England" raises the very important question "For what purpose could we call together another such international congress." This refers to a council held in 1891 and attended by very few members from Ceylon, Burma and Japan. It will be interesting for the modern Buddhists to know the nature of that council. I reproduce below what appeared in the "Buddhist" of 13th February, 1891.

A Buddhist Council.

As soon as Col. Olcott knew that a Burmese Buddhist League had raised a large sum of money to send a preaching party to Europe and that it was the national wish that he should lead and direct the party, and also that delegates were being sent to Adyar to confer about the matter, he telegraphed for Sinhalese and Japanese Buddhist delegates to come from Colombo to meet the Burmese. Accordingly two of each nation—Rev. Kozen Gunaratana and C. Tokuzawa, Japanese, and H. Dhammapala and Hemachandra distinguished Sinhalese gentlemen, came in time for the regular Theosophical Society Convention and waited until the 8th January, when U. Hmoay Tha Aung and Maung Tha Dwe, the Burmese representatives, arrived from Rangoon. Col. Olcott laid before them his views and invited full and free discussion; which went on day by day until by the 12th, when all points of belief in the Southern and Northern Sections of Buddhism having being compared Col. Olcott drew up a platform upon which all Buddhist sects could agree. It embraced 14 clauses, each couched in simple phraseology, so as to be easily understood by Buddhists alike. A fair copy of this document was signed by all the delegates, and by Col. Olcott personally. The nations represented were the Burmese, Sinhalese, Japanese and the Chittagong Mughls—Babu Krishna Chaudry having requested Col. Olcott by telegraph to appoint a proxy for him and one of the Burmese gentlemen having been so selected. The document is to be submitted for approval to the High priests of the several nations before being made public. Whatever slight modifications it

may receive it is unquestionably a document of the deepest importance, for it will give that mutual ground of compromise and co-operation upon which the mighty forces of the Buddhist world may converge for the spread of their religious ideas throughout the whole West.

I shall be very much obliged to any reader of the "Buddhist" if the document referred to is kindly sent to me for perusal. It will be useful for future discussions.

The scope of the proposed World Congress is a much wider one. In my first letter, which Mr. March refers to, proposing the Congress, I suggested among other things co-ordination of Buddhist activities and finding out ways and means to carry on effective missionary work. There are hundred other things awaiting proper handling by the present generation. This ought to be done by a representative committee as a preliminary to the Congress.

We should no longer be silent about the dreadful superstition and very harmful practices prevailing in Tibet, some Himalayan districts and parts of China. Most un-Buddhist practices are observed in Ceylon. Are they not to be removed by popularising critical studies and true appreciation of Buddha Dhamma? Education of uncultured and untutored masses in Eastern Buddhist countries cries out for help; and we hear the voice of the helpless. I was a sad witness to the deepest and darkest ignorance of some of the Himalayan Buddhists as to the true significance of the Buddha, Dhamma and Sangha. To some Dalai Lama is Buddha; and Dhamma and Sangha do not exist.

A colossal task is before the Congress if it can be convened at all. I quite agree with my friend Mr. March when he says that we must have free discussion on these problems. 1931 is not 1891. Changed conditions require new remedies. Let the Colombo Y. M. B. A. take the lead.

P. P. SIRIVARDHANA

Y. M. B. A.

15th April, 1931.

OBITUARY.

The late Mr. W. W. Karunaratna

It is with regret that we have to record the death which took place at Nagoda on the 18th April last, of Mr. W. W. Karunaratna, the Secretary of the All-Ceylon Congress of Buddhist Association. Mr. Karunaratna, besides being a law student, was in the forefront of Buddhist activities, and took a great deal of interest in the educational and co-operative movements. An energetic young man, full of enthusiasm, he was loved by all with whom he came in contact. Our sincere sympathy goes out to Mrs. Karunaratna and family.

The late Mr. E. T. P. Senanayaka

Death has been busy among us in the new year. Within a week from the death of Mr. Karunaratna a friend of the Y. M. B. A. is taken away in the person of Mr. E. T. P. Senanayaka, President, V. T., Salpiti Korala, who expired on the 24th ult. Mr. Senanayaka was an active member of the Y. M. B. A. for the last six years, and a great supporter of our activities. We saw our genial friend for the last time at our annual dinner. An old boy of the Ananda College, Mr. Senanayaka took lively interest in the progress of his Alma Mater and never missed a function. His influence in the district was always for the betterment of his fellow-villagers. His urbanity and high sense of his duties made him a popular officer. We sadly join his family members in their bereavement.

Aniccavata Sankhara

GLEANINGS.

Buddhism in Tibet.

The guarding of the covenants of the Buddha, imposes a high responsibility. In the prediction of the approaching advent of the illumined Maitreya, you can see the steps to the creative evolution. The great conception of Shambhala obliges one to incessant accumulation of knowledge, obliges one to enlightened labour, and broad understanding. Is there a place together with this exalted understanding, for the lowest Shamanism, and fetichisms. The fearless Lion-Sangha incessantly fought against superstition and ignorance.—Professor Roerich in **Shambhala**.

The Late Dr. B. L. Chaudhury.

By the sudden and unexpected death of Dr. B. L. Chaudhury who was an enthusiastic member of the Governing Body of the Maha Bodhi Society, the Buddhist cause in India has lost another good Bengali friend.....He was a scientist and his trained mind could not but see in Buddhism the true explanation of the problem of life.....He has now passed away, but his name will be remembered by all members of the M.B.S., who had the privilege to work with him both within and without the Committee room. We offer our deep sympathy to his widow and other members of the family. "**Maha Bodhi**."

Has Life a Meaning?

Whoever rightly follows this noble eight-fold way which is knowledge and conduct in one, will lead a life full of meaning, because at every moment he knows why he lives, and because he knows the goal to which it leads.

Such a one will not be overweening in good fortune, nor despairing in ill fortune, and die a good death. And so once more, life has no meaning in itself. Life is not devoid of meaning. But life is itself the process of the conferring of meaning. And how this conferring of meaning will be carried out,—that depends upon the degree of insight possessed by the individual concerned. May this serve as an admonition and warning to each.—Dr. Paul Dahlke in **Die Brockensammlung** translated in the "**British Buddhist**"

Students for Ceylon.

To prepare themselves for going to Ceylon to study Buddhism and Pali a student group consisting of three Bhikkhus and six graduates of the Amoy Buddhist School has been formed in Changchoe, Fukien. To polish up their English, a good knowledge of which is deemed essential to their trip, they are now coached by an experienced teacher. After a preparatory course of two years in which various subjects are taught, they will leave for India. "**The Chinese Buddhist**."

Prohibition.

RUSSIA

It is reported in the Press that the Soviet Government have decided to prohibit the sale of any kind of alcoholic liquors at railway stations, restaurants and buffets throughout the country.

UNITED STATES

The Supreme Court upheld on February 24th

the validity of the Prohibition Amendment. The decision was unanimous. This reverses the decision of Judge William Clark of District Court, New Jersey, who maintained that the amendment was not in accordance with the Constitution. The Supreme Court rejected every argument upon which the attack upon Prohibition was based.

JAPAN

A nation-wide investigation is being undertaken by the Government in reference to the number of non-drinkers and non-smokers in the various schools and colleges of the country. From a total of 73,796 students reporting to date, the average shows the satisfactory figures of 90.80 per cent non-drinkers and 91.79 per cent non-smokers. **International Record.**

CORRESPONDENCE.

THE MAHA BODHI SOCIETY,

4A, College Square,
Calcutta

9th July, 1930/2474

Hon. Mr. D. B. Jayatilaka,
President, Y. M. B. A., Colombo.

Opening of the Mulagandhakuti Vihara and
Buddhist Institute, Isipatana.

Dear Sir,

I have great pleasure to inform you that the above institute which is being built by our Society at Sarnath will be completed by about October next, and the opening ceremony will take place in the winter, probably, in the presence of His Majesty the King of Siam.

The Sarnath project is an event in which the whole Buddhist world is interested. We expect delegates from all parts of the world. It is but natural that Ceylon should take a leading part in the ceremony and the future establishment of the Buddhist Institute. We are making arrangements to hold a Ceremonial Week in this connection, during which learned papers on Buddhism will be read and a general Buddhist Conference held to dis-

cuss the future of Buddhism. May I know whether you will be so good as to prepare a paper and also to attend the conference.

We are also forming a strong Reception Committee to deal with the arrangements regarding the housing problem, and shall be glad to have your name on the committee. I think you have no objection to our proposal. I shall thank you to acquaint all the scholars connected with your Association with this matter so that they may send in papers to be read at the Conference.

Buddhist are kindly requested to bring gifts of books, paintings or sculptures of historic value for the Institution. I am sure your Association will do all in its power to popularise the scheme in Ceylon through your branch Associations and agents. We shall feel highly obliged if you will kindly let us know how many members of your Association will represent it at the opening ceremony. The exact date of it will be notified later. Your services in this connection would be greatly appreciated.

Yours in Dhamma

(Sd.) P. P. SIRIVARDHANA
Secretary, M.B.S.

QUEEN'S HOUSE TAILOR

W. W. PERERA,

"ALHAMBRA BUILDING"

1st CROSS STREET, COLOMBO.

FRESH SHIPMENTS

of Tweed, Flannel, Serge, Vicunas, etc., in the latest and up to date
Patterns and designs are now in stock.

PRICES VERY MODERATE or at DISCOUNT RATES.

Cut, Fit, Finish and Style guaranteed. Patronage kindly
solicited.

Tel: gram "QUEHOUTAI"
phone, No. 397.

THE YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO.

(INCORPORATED)

Report of the Committee of Management for 1930-31.

The Committee of Management has much pleasure in submitting the Annual Report for the past year.

1. Meetings. The last Annual General Meetings was held on the 24th February 1930 at the Association Head-Quarters and the following office-bearers were elected:

President. Hon'ble Mr. D. B. Javacilaka.
Vice-Presidents.

Mr. D. C. Senanayaka,
Mr. R. L. Pereira K. C.
Mr. A. E. de Silva,
Hon'ble Mr. W. A. de Silva
Hon'ble Mr. D. S. Senanayaka.

Honorary General Secretary
Mr. R. Hewavitarne.

Honorary Treasurer.

Mr. V. S. Nanayakkara, and the following 17 members to form the Managing Committee with the Office-bearers.

Messrs. J. N. Jinendradasa, J. E. Gunasekara, N. J. V. Cooray, W. F. Abeyakoon, C. Victor Perera, J. D. De Lanerolle, J. D. A. Abeywickrema, R. S. Jayawickrema, D. T. Jayasekara (Chas. Dias, Dr. J. A. S. Goonewardena, Dr. D. B. Perera, Messrs. A. P. Balasuriya, D. N. Hapugalle, Siri Perera, H. Sri Nissanka, and J. A. P. Samarasakara.

Altogether 41 meetings of the Managing Committee were held during the year with an average attendance of 10. The largest attendance at a single meeting has been sixteen which is one above that of last year.

2. Membership: The number of members on the roll at the end of 1929 was 618; 61 new members were enrolled during the year 40 members resigned or their names were taken off the roll for non-payment of subscription.

It is during a crucial period such as the present that all Buddhists should take it as their bounden duty to give every possible support to the Association. The work of the Association is mainly carried on with the help of subscriptions collected from members, and we want, therefore, all members to co-operate by paying all dues and thus help the committee to carry on its good work.

3. Finances:—The statement of the Honorary Treasurer, Mr. V. S. Nanayakkara, duly audited, with its customary fulness of detail, is submitted separately. The committee is particularly fortunate in having the services of Mr. Nanayakkara who is well qualified to advise on matters pertaining to the finances of the Association.

The Income and Expenditure Account shows that the total income exceeded the expenditure by Rs. 1,976.37. Though this is satisfactory, it must be noted that the prevailing economic depression has affected our finances

to a large extent, as can be gathered from the following figures:—A decrease in subscriptions of Rs. 654, Donations 465, Collections at Bana 79.20, Billiards 334.15, Rent 476.34, and Garden Produce 49.47. It is however pleasing to note that the hostel has been better patronised and that the Religious Publication sales record an increase of Rs. 1356.72 as compared with the previous year.

It is hoped that the new committee will devise ways and means to meet the fall in subscriptions. In this connection we must also mention that the Association has ceased collecting special subscriptions from members as was done in previous years. The rent of Hall has been reduced to Rs. 25, to members and Rs. 35 to non-members. This includes the full equipment of furniture, lights, fans, carpets etc.

4. Head-Quarters:—It is a matter of great satisfaction and relief that these spacious premises are now free from debt and available for the furtherance of Buddhist activities. It is earnestly hoped that increasing use will be made of it by our members.

For the convenience of resident members, a long felt want has been supplied by the installation of drainage upstairs at an expense of Rs. 900 and Rs. 125 has been spent on alterations to the garage. A sum of Rs. 172 was also spent on general repairs to the building.

5. Hostel:—There are eight single rooms and seven double rooms of which the monthly rents range from Rs. 15 to Rs. 30. The advantages of joining the hostel are many. To mention a few salient points:—

1. Situation in a residential area easily accessible from all parts of the town.
2. Reference Library and Reading Room with all latest periodicals etc.
3. Garage for cars.
4. Tennis Court in the premises.

The resident members have also the great advantage of hearing Sermons from leading Bhikkhus every Sunday morning.

Thanks are due to Mr. W. F. Abeyakoon for the excellent manner he managed the hostel until he was obliged to relinquish his duties as Hostel Manager on leaving the Hostel. Mr. C. W. Ratnayaka who was appointed as his successor is carrying out his work creditably. For the better management of the Hostel a Hostel Committee has been formed with Messrs. C. Victor Perera, W. F. Abeyakoon, the resident Manager, and the General Secretary as members.

6. Abeyaratne Scholarship:—This scholarship is awarded from the income derived from a property at Kurnegala vested in the Association for this purpose by the late Mr. B. Abeyaratne. The value of the scholarship is

Rs. 240 a year. It is at present held by Master T. B. Herat of Royal College.

The late Mr. Abeyaratne also gifted to the Association two acres of land near the Maho Railway Station.

7. Our Activities:—The various activities of the Association are in charge of Departments which are worked by committees consisting of five members each. Four of these are elected at the General Meeting while the fifth is appointed by the Committee of Management.

The following department committees were appointed at the last Annual General Meeting:—

1. Religious Examination Committee.
2. Religious Publication Committee
3. Religious Activities Committee
4. English Literary Committee
5. Sinhalese Literary Committee
6. Sports Committee
7. Library Committee.

8. Religious Examinations and Publication:—These departments have been in the able hands of Mr. J. E. Gunasekara who in spite of failing health showed himself most assiduous in the discharge of his duties.

This department employs a part time clerk, but with the ever increasing work it may be deemed necessary to take on a full time clerk.

Towards the end of November 1930 Mr. J. E. Gunasekara was unfortunately compelled to resign his post on medical advice. We would record here our sincere thanks for the good work done by Mr. Gunasekara during the three years he has acted as Secretary of these departments.

The Committee has been fortunate enough to secure the services of Mr. A. Kuruppu who has already justified the confidence placed in him by the manner he has set about his work.

Pupils' Examination:—The Pupils' examination in connection with the Y. M. B. A. Religious Examination was held on Sunday the 9th March 1930 at 89 centres, 6176 students attending 109 schools were examined at these different centres 2192 passed the Examination; 107 with distinctions and 25 in the Honours Division; 2433 failed and 1551 were absent.

A conference of the managers and the teachers of the schools was held on the 18th February at the Y. M. B. A. to consider the syllabuses for the examinations of 1931.

Teachers' Examination:—This examination was held on Saturday the 26th July at the Head-Quarters and Rev. P. Ratanapala assisted by the Secretary acted as presiding examiner. Sixteen candidates from nine schools had sent in their applications, nine withdrew and seven were present at the examination, and all the seven secured certificates, three in the first Division, three in the Second Division and one in the Third Division.

The prize distribution in connection with both the examinations was held on Saturday, the 22nd November with the President in

the chair, and Mr. B. L. Broughton, M. A. (Oxon) Vice President of the British Maha Bodhi Society, gave away the prizes, and addressed the meeting. A very large gathering of ladies and gentlemen was present on this occasion.

The Association is very much indebted to Mrs. D. P. Wijewardena Lama Etani for her generous donations towards the expenses of the Teachers' Examination.

The eighteen Venerable Nayaka Theras and Maha Theras who helped as examiners last year too rendered their services very kindly and the thanks of the Association are due to them.

Our thanks are also due to those ladies and gentlemen who contributed special prizes and those who helped us as presiding examiners, supervisors etc.

9. Religious Publications:—The following publications were issued during the year:—

- | | |
|---|---------------|
| 1. Fifth Edition of the Buddha Charita Part I | 10,000 copies |
| 2. Second Edition of the Buduguna-Alankaraya | 3,000 " |
| 3. Second Edition of the Buddha Charita | 3,000 " |
| 4. Fifth Edition of the Sad-dharma Manjariya Part I | 10,000 " |
| 5. First Edition of the Buddha Charita Part IV | 5,000 " |
| 6. Fourth Edition of the Sad-dharma Manjariya Part II | 10,000 " |
| 7. First Edition of the Buddha Charita Part III | 5,000 " |

Our special thanks are due to Rev. Balan-goda Ananda Maitriya Thera who prepared for us a new and enlarged edition of the Buddha Charita consisting of 504 pages with illustrations. On account of the large size of the complete book it was necessary to print the third and the fourth part of the book separately for the use of the Stages 3 and 4.

10. Religious Activities Department:—Hony. Secretary Mr. J. D. A. Abeywickrema. Too much cannot be said of the work done by Mr. Abeywickrema. All functions have always been admirably arranged and conducted.

The activities of this Department have been chiefly confined to making arrangements for "bana" preaching at the Association Hall, distributing leaflets on the Dhamma, giving Dana etc. During the year there have been 63 sermons. The average attendance has exceeded 200 and on a few occasions the Hall was over-crowded. The Hall was enlarged just two years ago at a cost of Rs. 990 and in the near future further extensions will be necessary.

The collections during the year has been Rs. 367.42, a decrease on last year.

These collections help us to meet the expenses of pirikara, printing leaflets, car hire etc.

A monthly 'Sil' party was arranged for the last Sunday of every month, but this has been given up for want of adequate support. The

Wesak celebrations were curtailed owing to the floods raging at the time. However, during the evening a sermon was delivered by Pelene Vajiranana Nayaka Thero and on the day following there was a 'Sil' party at the Association Head-Quarters. Three sermons were delivered by Bhikkhu Narada, Bhikkhu Vajira and Olaboduwe Ratanapala Thero.

11. Literary Department (English Branch): - Hony. Secretary Mr. Siri Perera.

This department has continued to do good work. During the year a number of lectures were delivered on a variety of subjects by prominent gentlemen, viz: "Religion and Politics" by Swami Sharvananda, "The History of Kandy" by Dr. Andreas Nell, "Voltaire" by Dr. Lucian de Zilwa and "Students and Education Abroad" by Dr. M. V. P. Peiris. These lectures evoked much interest and attracted large and representative audiences. We take this opportunity of conveying the thanks of the Y. M. B. A. to the gentlemen who so kindly undertook to deliver lectures and of expressing the hope that they will honour the Y. M. B. A. in like manner in the future.

12 The Lyceum:

Office bearers: President, Mr. S. W. Jayasuriya, Vice-Presidents, Messrs. H. Sri Nissanka and R. Hewavitarane. Committee, Messrs. G. D. De S. Seneviratne and W. A. G. Abhaya, Secretary, Mr. W. P. Jayasekera.

The Lyceum was inaugurated on the 28th July, 1928 for the purpose of providing members of the Y. M. B. A. an opportunity of training themselves in public speaking.

During the year 12 meetings were held one of which was a general meeting for the election of office-bearers. The other eleven were devoted to the discussion of various questions of public interest.

The average attendance at these meetings has been fifteen. This is not unsatisfactory considering the fact the Lyceum has been in existence for a short time. It is hoped that regular meetings would be held during the new sessions for 1931 and the co-operation of the members of the Y. M. B. A. is earnestly solicited.

13. Library Department and Reading Room:—Hony. Secy. Mr. W. F. Aheyakoon. We have a well classified list of over 1000 books. It is a pity that more use is not made of the library by the members. Our Reading Room continues to be well supplied with local, Indian and English newspapers and periodicals, and it is well patronised by members. Thanks are due to the President who continues to send us a number of magazines. Our thanks are also due to Mr. Charles Perera who has presented a large new table to the Library and to Mr. D. H. Jayasinha who sent us 500 copies of "The treatise on the Four Noble Truths" for distribution.

14. Music and Dramatic Club:—A Music and Dramatic Club was formed on the 17th

May, 1930 with Mr. S. W. Jayasuriya as President and Mr. A. Seneviratne as Hony. Secretary. With the help of the resident members of the Y. M. B. A. we were able to get up an Oriental Concert under the kind patronage of Mr. and Mrs. H. Sri Nissanka which was successful. Unfortunately activities of this Club have had to be suspended owing to the depression. Our thanks are due to Mr. J. D. De Lanerolle who undertook to compose Historical plays for the use of the Club. It is hoped that activities of the Club will be renewed in the coming year.

15. Sports Department, Hony. Secy. Mr. C. W. Ratnayaka. Mr. R. S. Jayawickrema who was Secretary relinquished his duties on leaving the Hostel and Mr. C. W. Ratnayake was elected to fill this post.

Billiards, Chess, Draughts, and Ping Pong were the chief indoor games that were played with much enthusiasm. As for out-door sports the Tennis Court which had been abandoned for some time was renovated. The patronage received from members so far is very encouraging. A tennis tournament was held towards the middle of the year, the championship Cup kindly presented by Messrs. Miller and Co., Ltd., being won by Mr. Rajah Hewavitarne. Other cup winners were Messrs G. D. De S. Seneviratne and A. Seneviratne. A small social party was held and the cups were given away by the President.

To make the game more popular and within the reach of all a new scale of rates is being tried and is proving a success. Everything is supplied except racquets and the charges are, for the first game 10 cents and every other game 5 cents.

16. Buddhist Temporalities Ordinance:—The proposed draft of the Buddhist Temporalities Ordinance was discussed by the General Committee. A deputation consisting of Messrs. J. D. de Lanerolle, R. S. S. Gunewardene and C. V. Perera went before the Select Committee of the Legislative Council to place their views on this Ordinance.

17. Flood Relief. The floods of the past year are still fresh in our minds. The Y. M. B. A. were the first to call a public meeting to devise ways and means of offering relief to those who were in distress as result of the floods.

The meeting was well attended by all communities thanks to the publicity given by the Press. The President took the chair and thirty two volunteers were enlisted at the meeting itself for immediate relief work. Messrs. Rajah Hewavitarne and J. D. De Lanerolle were appointed organisers of the Flood Relief activities. Mr. S. W. R. Dias Bandaranayaka proposed that three patrol boats be procured from the Harbour in order that property left behind in abandoned houses in the flooded area may be rescued. Messrs. D. B. Jayatilaka, D. C. Senanayaka and R. Hewavitarne offered to defray the expenses of a boat each. These were used in Maligawatta, Dematagoda and Kolonnawa areas. For three nights a small batch

of volunteers served in the capacity of special patrols. The following letter of appreciation received from the Colonial Secretary, bears testimony to the excellent work done by our volunteers.

No. 138/30.

Colonial Secretary's Office,
Colombo. 27 May, 1930.

Colombo District Floods.

Sir,

I am directed to inform you that the Superintendent of Police, Colombo, has brought to the notice of the Government that certain members of your Association co-operated with the police in patrol work on the occasion of the recent Colombo Floods, and that His Excellency the Officer Administering the Government desires that the thanks of the Government be communicated to them for their valuable services.

2. I am also to request you to be so good as to convey the thanks of the Government to those members who took an active part on this occasion.

I am, Sir,

Your Obedient Servant.

J. V. JANSZ.

for Colonial Secretary.

The Secretary, Y. M. B. A.

A Relief Fund was started which eventually totalled up to Rs. 4000. A full list of contributions has been published in the Press.

The following gave sums of Rs. 100 and over:—

Col. T. G. Jayawardena
Mr. D. C. Senanayaka
„ D. B. Jayatilaka
„ R. Hewavitarne
„ N. Hewavitarne
Ven. Anagarika Dharmapala
Mr. R. L. Pereira
„ A. E. De Silva
Dr. G. W. Karunaratne
Mrs. Ellen Senanayaka
Mr. N. D. S. Silva
Mrs. N. D. S. Silva

Many societies from outstations sent goods for distribution and more than 30 bags of rice,

8 rolls of long cloth, 46 towels etc. were distributed by our volunteers at the Cattle Mart and in outlying districts on both banks of the Kelani River. Of the above fund about Rs. 1000 has been spent on immediate relief and the balance is in the hands of the Honorary Treasurer of the Fund, Mr. D. C. Senanayaka.

The committee decided to utilize this fund to render relief in districts outside Colombo as the Mayor had the area within the Municipality in his charge. Sums of money from Rs. 150, to Rs. 5 had been paid to the distressed in the outlying districts by Government. Our committee found upon investigation that this money was utilized by many for purchasing food and clothing and not for the repairing of their houses. On the proposal of Mr. D. C. Senanayaka it was decided to select some of the poorest sufferers and to build for them houses with an iron framework. The advantages of this scheme are many. First, the iron posts are set on a concrete base and will not therefore be washed away by any subsequent flood. Secondly, iron is more lasting and cheaper than timber. Already five houses have been put up in Kotikawatta and Butgomuwa, and similar houses are being constructed elsewhere, and relief given to those who have not been able to rebuild their houses at all.

Our thanks are due to Mr. D. C. Senanayaka for allowing the iron frame work of these houses to be assembled at his stores thus saving much expense.

A detailed record of the Flood Relief work will be printed and circulated when the accounts are closed. In the meanwhile we would express our sincere thanks to all who helped in this work of charity either by contributing to the fund or by actively participating in rendering relief to the poor sufferers from the flood.

The above record briefly indicates the nature of the work that has been done during the year, and we sincerely hope that in the manner of our discharging the great responsibilities entrusted to us we have been able to maintain the best traditions of the institution. In conclusion we beg to thank all our workers for their help ungrudgingly rendered, our members for their whole-hearted support, the Buddhist public for their generous sympathy, and the Press for their ready courtesy in publishing news connected with the Association.

RAJAH HEWAVITARNE,

Hony. General Secretary,
on behalf of the Managing Committee.

YOUNG MEN'S BUDDHIST ASSOCIATION COLOMBO, (INCORPORATED)

Income and Expenditure Account for the year ending 31st December 1930.

EXPENDITURE.	Rs.	Cts.	INCOME.	Rs.	Cts.
To Salaries & Wages ...	1,880	55	By Subscriptions ..	2,764	50
„ Collector's Commission ...	222	30	„ Donations on a/c Prize Distribution ..	400	00
„ Lights & Fans ...	666	83	„ Sunday Collections ..	367	42
„ Printing & Stationery ...	189	12	„ Tennis Fees ...	31	90
„ Postage ...	98	20	„ Billiard fees ...	403	05
„ Telephone ...	230	00	„ Rent of Rooms, Hall & Garage ...	3,978	16
„ Audit Fees ...	60	00	„ Hostel Fees ...	4,167	45
„ Advertising ...	14	62	„ Garden Produce ...	79	78
„ Religious Examination ...	830	39	„ Religious Publications ...	2,477	79
„ Religious Prize Distribution ...	783	55	„ Interest ...	894	81
„ Bana Preaching ...	436	06			
„ Tennis ...	212	48			
„ Billiards ...	493	60			
„ Library & Reading Room ...	135	50			
„ Hostel Expenses ...	3,950	60			
„ Rates & Taxes ...	773	00			
„ Repairs to Building ...	297	00			
„ Insurance ...	93	75			
„ Interest ...	632	25			
„ "Wesak" Celebrations ...	66	00			
„ Discount on Religious Publications ...	801	32			
„ Depreciation on Furniture Etc. ...	328	45			
„ Bad Debts ...	139	50			
„ Sundries ...	253	42			
„ Surplus ...	1,976	37			
Rs...	15,564	86	Rs...	15,564	80

BALANCE SHEET AS AT 31st DECEMBER, 1930.

CAPITAL & LIABILITIES.	Rs.	Cts.	PROPERTY & ASSETS	Rs.	Cts.
Abayaratne Fund ...	10,234	45	Trustees of the Building Fund ..	14,261	11
Buddhist Press Fund ...	13,079	10	FREEHOLD PROPERTY;		
Magazine Fund ...	836	81	Association Premises 70,000/00		
Building Fund ...	334	50	Kurunegala Property 8,000/00		
Kurunegala Property Deposit ...	140	00	Maho ..	500/00	
Collector's Security Deposit ...	40	00	Furniture ...	78,500	00
SUNDRY CREDITORS: —				4,280	23
Tennis Club a/c; 80/33			SUNDRY DEBTORS		
Religious Examination a/c 23/00	103	33	Resident Members on a/c Hostel		
Capital Account ...	82,302	23	Fees & Room Rents 1,004/50		
			Servants' Loans 35/00		
			Advance on a/c. Elocution		
			Contest 50/00		
			Rent of Kurunegala property 92/20	1,181	70
			Director of Electrical Under		
			taking-Deposit 115		00
			Religious Publications in stock	3,377	20
			C A S H ;		
			National Bank of India Ltd;	5,310	18
			In hand ...	45	00
Rs...	107,070	42	Rs...	107,070	42

V. S. NANAYAKKARA,

Hony. Treasurer.

We certify that we have examined the accounts of the Young Men's Buddhist Association, Colombo, (Incorporated), for the year ended 31st December, 1930, and that the foregoing Income and Expenditure Account and Balance Sheet are based thereon, and exhibit in our opinion a true and correct view of the Association's affairs, according to the information and explanations given to us and as shown by the books of the Association. Arrears of subscriptions have not been taken into the accounts. We have not examined the accounts in connection with the hostel disbursements. Advance on account elocution contest represents a payment made in 1929 to the Literary Secretary which is now owing from him.

YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO.

Report of Religious Examinations, 1930.

The Religious Examinations conducted by the Central Y. M. B. A. Colombo have been held for the last ten years, and the prizes and certificates are to be given today to those Students and Teachers who have distinguished themselves in the Examinations held this year.

These annual examinations were instituted for the purpose of educating boys and girls in the way of Dhamma so as to make them useful citizens in their future career.

The doctrines of Buddhism cover a very wide and extensive ground; and in their study and practice, guidance and directions are necessary so that the essentials of the religion may not be forgotten and one phase of it emphasised to the neglect of another. To be a good Buddhist one must observe in correct perspective both the Ethical precepts and their philosophical basis. It is not merely enough that one should learn and practise to do good and avoid evil, but he should know why certain things are good and others bad,—the reason for the rule of daily life. With this end in view, a carefully graduated course of studies was drawn up and the Buddhist Schools in the Island were invited to adopt it. The object of this course of instruction is not to turn out Buddhist Scholars or Pandits, but to make our school boys and girls good and intelligent Buddhist men and women, and useful citizens of the country.

Our Syllabus has always had the approval of the Sangha; and eminent Buddhist Theras have been kind enough to edit, translate and anotate a number of suitable Text Books for the use of the different classes. The publication of these Text Books has been undertaken by the Association and so far as many as thirteen text books have been printed and published, and several of them have run into Second or Third editions.

Setting of question paper and correcting answer papers are annually done by a number of erudite Nayaka Theras and Maha Theras. A board consisting of 18 Nayaka and Maha Theras acted, as in previous years, as examiners this year.

The Pupils' Examination is generally held in the second week of March every year. It began in 1920 with only about 300 candidates. The following figures will show its progress during the past seven years.

year.	Passes.	Failures.	Absentees.	Total.
1924	668	592	362	1532
1925	729	541	213	1483
1926	979	691	159	2129
1927	1391	1483	634	3208
1928	1906	1584	1080	4570
1929	1765	2280	1321	5366
1930	2192	2433	1551	6176

On an average only one-fourth of the students taught in a school are sent in for the examination, consequently it may be said that about 25,000 children are being taught in these schools. It is a pleasure to note that there is an ever increasing number of students entering for this examination, and the number of Schools preparing for it is also increasing annually.

There were 63 Centres and 75 Schools in 1928, when the present secretary (Mr. J. E. Gunasekera) took charge of this work. There were 76 Centres and 89 Schools in 1929, and 89 Centres and 109 Schools this year. 6176 candidates were entered, and out of 4625 who were present at the examination 2192 passed, 170 with distinctions and 25 in the Honours Division. The number of failures was 2433 and that of absentees 1551. In the previous year there were 5366 applicants out of which 1765 passed and 2280 failed.

The number of Schools in the list in 1927 was 63, in 1928 this number rose to 75 and in 1929 it became 99. In 1930 (at the time of the last examination) the number of Schools was 138, and today the number in the list is 151.

The Gold Medal offered by the Association is a valuable gift. To secure it a student has to score more than 75% marks.

In order to create a greater interest in the minds of the public and specially of all Buddhist School Teachers in regard to this important work, the Association conducts also an examination for Teachers. The Association is deeply indebted to Mrs. D. P. Wijewardene Tama Etani, of Sedawatta, for giving the Association all the encouragement, bearing the expenses of the examination and offering three prizes annually to the value of Rs. 100, Rs. 50, and Rs. 25 respectively to successful candidates.

The Committee avails of this opportunity—the only one they yet in the year—to record its gratitude to those Nayaka Theras and Maha Theras who form the Board of Examiners and prepare the Text Books etc. for the publication and also those members and friends who have freely given up their services.

The thanks of the Association are due to the large number of public spirited ladies and gentlemen who have year after year, helped us generously by offering special prizes and encouraging the continuance of these examinations. Finally, Sir, I must take this opportunity to thank you very sincerely indeed: for finding the time to come amongst us today and encourage this noble work by distributing the prizes.

Sgd. J. E. GUNASEKARA.

Hony. Secretary,
Religious Examination Branch

THE BUDDHIST

"Sila Paññanato Jayam"

VOL. II. New Series.

JUNE $\frac{2475}{1931}$

No. 2

NOTES AND COMMENTS.

Indian Leaders and their Message.

Pandit Nehru and his family have left our shores after a brief sojourn in our sunny isle. We are happy to note that they carried away with them the pleasantest memories of their stay amongst us. Pandit Nehru bidding adieu to Ceylon said, "We have lost our hearts to beautiful Lanka, but we go back richer by many friends and memories which we shall treasure. I would not presume to give a message to the people of Ceylon except one of grateful thanks, but I would point out that the fundamental basis of all national movements and great nations must be self-reliance, discipline, and a capacity for sacrifice and suffering." This message from the noblest youth of modern India comes to us on the eve of momentous changes in which these four great qualities, if acted upon, will undoubtedly achieve for the nation all that is worth achieving. Mrs. Chattopadhyaya, who was among us for over a month, in her address to the members of the Y.M.B.A. said "freedom means the liberation of latent forces in the youth." It is for the people of Ceylon to prepare the soil so that the forces that are liberated may be productive of brilliant results. The singleness of purpose and transparent sincerity which characterise their services to

the motherland appealed to the Ceylonese, and made them to love and to respect the Indian leaders. We heartily commend their messages to the people of Ceylon with the hope that young Ceylon will produce men and women whom the people will like to honour in the same way as they honoured our Indian visitors.

* * *

New Vihara in Bombay. Yet another Vihara, this time, on the West coast of India was opened on the Vesak day. This temple of peace—Ananda Vihara—is a gift of Dr. A. L. Nair, the well-known philanthropist of Bombay. We knew Dr. Nair as a giver of relief to the physically weary and the poor. Now he seeks to give peace to the mentally weary and the needy. A Buddhist Vihara is not only a place for devotional practices, but is also an institution which keeps society bound together for the good of its members. Considered from this point of view Ananda Vihara is bound to be a boon to the citizens of Bombay. The Buddha Dhamma, which this Vihara symbolises, inculcates liberty, equality and fraternity. These great principles of human freedom should appeal to the democratic tendencies of the people of Bombay and pave way for India's liberation. While we congratulate our

friend Dr. Nair for the successful completion of a Medical College, a Hospital and a Vihara, we commend his example to other workers in the same field.

* * *

Burma in Distress. Our esteemed friend U Thwin, Trustee of the Shwedagon Pagoda, Rangoon, writes to us: "Burma has suffered many disasters and is still suffering. The general trade depression has greatly affected the country, and the mainstay of the people which is rice has lost its market. The fire at the Shwedagon Pagoda destroy-

ed several tazaungs containing valuable art treasures and mosaic carvings. To replace them will cost between 20 and 30 lakhs of rupees. The main shrine is intact. On the 30th April—the day of the full moon of kason—we held a magnificent ceremony at the Shwedagon Pagoda to which some 50 thousand people attended, and in their presence we replaced the "Seinbu" and "Htet-mana" to the Hti which had fallen due to the severe earthquake of the 5th May, 1930." It is hardly necessary to say that we fully sympathise with the generous Burmans.

THE MESSAGE OF BUDDHISM.

An address delivered by Mr. D. B. Jayatilaka, President of the Young Men's Buddhist Association, Colombo, Ceylon, on August 10th, 1910, before the Fifth International Congress of Free Christianity and Religious Progress, at Berlin. Mr. Jayatilaka was appointed a member of the Council of this Society on September 23rd.

My first duty is to express my sincere thanks to your Executive Committee for according to me the privilege of attending this International Congress, and presenting to you some features of that Message of Enlightenment which was given to the world twenty-five centuries ago in the Valley of the Ganges. It is well, I think, that in this great gathering of liberal religious thinkers of the West, one of whose aims is the deliverance of man from the bondage of dogma and external authority, some account should be taken of the teachings of Buddhism—the Wisdom-Religion of the East. For of all religious teachers it was the Buddha, the Awakened One, who promulgated the first charter of the Liberty of Conscience by declaring that nothing should be believed in on the mere authority of teacher, text, or tradition; that that only should be accepted and acted upon which one's reason approves as being conducive to the weal and welfare of one and all. Now this freedom of thought which Buddhism ensures necessarily flows from the very nature of its teachings. The Message of Buddhism is, as you are aware, no supernatural revelation; it puts forward no dogmas which demand a belief in

the incredible and the impossible as the price of Salvation; it enjoins no mystic rites and ceremonies for the purpose of securing eternal happiness. There is no place in Buddhism for vague theories and dreamy speculations which have no practical bearing upon life. Buddhism surveys the facts of existence, it takes a complete view of man as he is with his powers and his limitations, and it recognises the operation of unvarying laws in the sphere of moral activities, no less than in the physical world. In accordance with this view of life in its manifold phases, it sets forth a system of practical ethics which has for its aim the elimination of evil, the development of that which is good, and the cleaning of the heart, so that one may begin to walk in "the Path which opens the eyes and bestows understanding, which leads to peace of mind, to higher wisdom, to full enlightenment." All this has to be accomplished by one's own efforts. Evil must be eschewed, the good must be practised, and the path of emancipation must be trodden each by himself and for himself. Here no god or gods can help man, nor is rite or ceremony, penance or prayer of any avail. "You

yourselves must make the effort; the Buddhas only point out the way." That is the teaching of Buddhism; self-help is the key-note of its message. In words which peal forth the inmost conviction of one who has, unaided, fought and won the great battle of self-conquest, the Master on one occasion thus exhorted his disciples: "Renounce evil, my brethren, and practise that which is good. It is possible, brethren, to give up evil and practice the good. Were it not possible, I would not tell you thus to give up evil and practise that which is good. Because it is possible, I tell you, brethren, 'Renounce evil and practise that which is good!'" Test this teaching on the touchstone of your own experience, and you will come to realise a great truth, which is the surest basis of all spiritual progress.

The question has often been raised whether this system of self-discipline and self-culture should be termed a religion. Now the word religion connotes different things to different men, and no two definitions of the term really agree. Generally the Western mind conceives "the broad foundations on which all religions are built up" to be "the belief in a divine power, the acknowledgment of sin, the habit of prayer, the desire to offer sacrifice, and the hope of a future life." Buddhism scarcely fulfils these conditions of a religion. It is none the less an historical fact that it has inspired millions of human beings in the past, as it inspires millions to-day, with the noblest of ideal and the highest devotion, and has enabled them to walk in righteousness and purity. Viewed from this standpoint, Buddhism is entitled to the term religion in what liberal thought would, I venture to think, admit to be the higher sense of the word.

However this question may be decided—and it matters little whether the Buddha Dharma is called a religion or a system of ethics—one fact remains undisputed, and that is the universality of its mission. At the very outset of its career, Buddhism consciously struck this original note

of universality. In India and elsewhere there was many religious teachers and prophets before the time of the Buddha, the Awakened One. Their influence was, however, more or less local, and their message was addressed to their immediate following, or at best to the men of their own race. It was the Founder of Buddhism who first conceived the noble idea of a world-wide mission, and proclaimed a scheme of salvation open to all mankind. Before his time religion was the birth-right of certain castes or classes, and salvation the prerogative of selected peoples. Others outside the pale had to secure the blessings of religion through the good offices of the privileged ones. Buddhism swept away all such distinctions. The gates of the Kingdom of Righteousness founded by the Sakya Muni were thrown open to all who would strive to enter it, irrespective of caste, class or colour, and his message of deliverance was addressed to the whole world. That marks an important event, a turning-point in the history of religion, nay, of mankind. At the very beginning of his public ministry the Master set this seal of universality on his mission. That event, his first sending forth his disciples, is worth recalling. He was residing at Isipatana, near Benares, "the Eternal City," where he had a few months before preached his first sermon, or, as the books put it, turned the Wheel of Righteousness. Already he had gathered around him a small band of disciples, sixty in all, who themselves, under his guidance, had attained liberation. He calls them to him, and delivers to them the following injunction: "Go ye forth, O Bhikshus, and wander over the world, for the sake of the many, for the welfare of the many, out of compassion for the world, for the good and the weal and the gain of gods and men. . . Proclaim the teaching lovely in its origin, lovely in its progress, lovely in its consummation, both in the spirit and in the letter. Set forth the higher life in all its fullness, and in all its purity." Thus was started the first religious mission known

to history; thus was kindled that flame of missionary zeal which has since done so much, both in the East and the West, to enlighten and uplift mankind. In the lifetime of the Master, his Dharma was proclaimed by himself and his disciples in every part of the middle country, the Madhyadesa, the Holy Land of India; and after his passing away his disciples continued to spread the Good Law in the neighbouring lands. Then, two centuries later, there arose the Great Emperor Asoka, one of the greatest rulers the world has yet produced, in whose time, and under whose patronage, Buddhist missions were sent to almost every part of the then known world. In this age and in subsequent times the Buddhist missionary braved the perils of the sea, crossed snow-capped mountains, and traversed waterless deserts, in order to proclaim to the world the Master's teaching "lovely in its origin, lovely in its progress, lovely in its consummation," and "set for the higher life in all its fulness and all its purity." History bears evidence of the remarkable success of these missions. Land after land acknowledged the sway of the Lord of Compassion; nation after nation submitted to the guidance of his gentle Law, until countless millions in Asia and in neighbouring lands felt the ennobling influence of his teaching. And be it remembered here that this conquest, to which the annals of religious history scarcely afford a parallel, was achieved not by the force of arms, nor by the use of any violent and compulsory methods. No war has ever been waged for the purpose of spreading the truth of Buddhism; not a drop of blood has been shed in the course of its propagation; not a human being has ever suffered persecution on account of his faith at its hands. The only weapon the Buddhist propagandist wielded was that of persuasion. Indeed he had no need to use any other weapon. The sweet reasonableness of his message, the spirit of tolerance which it breathed, the boundless sympathy and love which it inculcated—these were in themselves strong enough to bend the hearts of men, and win them

over to the path of righteousness. Wherever the teachings of the Buddha obtained a foothold, there we find man becoming more humanised, a new sanctity given to life, the position of woman improved, and the cry of suffering humanity receiving the recognition. "Whoso ministers unto the sick, ministers unto me," said the Master, and that saying bore abundant fruit in Buddhist lands, where sprang up, in response to that expression of infinite pity and sympathy, hospitals for both men and animals, asylums for the blind, the lame and the cripple, and refuges for the needy and the destitute. Buddhism, furthermore, encouraged all intellectual activities; it ensured liberty of thought, fostered art and culture; and above all, it invariably made for peace.

One feature of Buddhism which deserves special notice is the position it gives to humanity, the high value it assigns to our life here on the earth. To be born a human being is, according to Buddhism, a priceless opportunity, for man can realise the highest happiness, the ideal of arhatship, in this world itself. The Buddha was to begin with a man, the son of human parents. He was a husband and a father before the woeful cry of a sorrow-laden world pierced his loving heart, and drove him away from his happy home, from his young beautiful queen and his only child, into the forest, there to search in deep meditation and by strenuous effort for the cause of that pain and suffering to which all life is subject. And when he had by the conquest of passion in his own heart become the All-wise, the Perfect One, when he had thus discovered the great Truths concerning life, he came back to the world and taught mankind the way out of all suffering, the Noble Eightfold Path which led those who chose to enter it, out of the bog of misery to the bright summit of perfect peace and happiness. And he taught that the beginning of the higher life was right conduct here among one's own fellow-beings. He who had entered upon this course of life was in that respect above the gods; yea, the gods

themselves did honour to the man, the householder, of pure conduct, who maintained his wife and child by righteous means,* and was zealous in the doing of deeds of charity and humanity.

Such, then, are some of the features of the message which Buddhism offers to the world. The Dharma is as infinite as Truth itself, it is the Truth indeed, and what is here presented is but a tiny drop from that boundless ocean.

* * *

I must now, however, ask you one question? "What is to be your attitude to this message of Enlightenment, this religion of humanity?" This is an important question, important to you as well as to us Buddhists, Orthodox Christianity has not dealt with Buddhism in a fair or friendly manner. It has condemned Buddhism as a baneful "heathen" cult, and through its missionary enterprise it has spared no pains to destroy it. It is not my purpose here to criticise Christian missionary methods or to discuss the general question of Christian missions to Eastern lands. I would rather confine myself to the relations of Christianity with Buddhism in my own country. Christianity first came to Ceylon with the Portuguese invader in the early part of the sixteenth century. Since that time it has used every available means, fair and unfair, to "convert" the Buddhists. With what results? The Sinhalese population of the Island is about 2,300,000, of whom less than 200,000 are Christians. Four centuries of Christian proselytising work, carried on, in its earlier stages at least, with the aid of ruthless persecution and wholesale corruption, have only that much to show as the fruits of their labours. Obviously, Christianity has not gained much. But on the other hand Buddhism has in the meanwhile lost much, though not in point of numbers. The persistent attacks of the Christian propagandist at a time when, owing to political and social disorganisation, the Buddhists were least able to defend and protect their faith, naturally went far to weaken its hold upon its followers. The undermining of the national faith has had serious results. It has led to the

abandonment of national ideals and culture inseparably associated with the ancestral faith. We have become to a great extent denationalised. We have given up a good part of our simple life and our ancient beautiful customs and manners. We have lost pride in our past, glorious as that past has been with its history extending over 2,000 years, with its record of heroes and heroic deeds, with its great cities, magnificent **Viharas** and **Stupas** and mighty tanks, the very ruins of which to-day elicit the admiration of the world. As a people we have gone far on the downward path; but things are, I am happy to say, changing. The last quarter of a century has seen the birth of a new spirit, or rather the renewal of the old spirit. The Buddhists have awakened to a sense of the danger threatening their faith and their community, and are striving hard to ward it off. For one thing, they are taking into their own hands the education of their children in accordance with the principles of their faith, and Buddhist schools are springing up in every town and village in the Island. A strong desire is also manifesting itself to revive our own culture and customs and manners. National feeling is unmistakably awakening, and if it is wisely guided and properly supported, it will most undoubtedly produce important results. It is to this great work now going on, slowly but surely, amongst our people, that I would draw your sympathetic attention. You religious liberals of the West can be of the greatest possible service to us in this work of revival. You can undo much of the mischief that has been done to us, doubtless with the best intentions, by men of your own persuasion. You can strengthen our hands in the great battle we have yet to fight against such vices as drunkenness, which we in our folly have borrowed from the West, and which have now grown to serious proportions. Send us, not missionary enthusiasts, bent upon the destruction of our ancestral faith, but representatives from your great seats of learning, men of culture and sympathy who can give us of your very best, your practical and scientific knowledge, so that we may rebuild the

edifice of our religious and national life in a manner suited to modern times. If we succeed in our effort, imagine what that may mean to us and to the world at large. Buddhism, restored to its pristine vigour in our own land, will elevate us once more as a people, and if its message of universal love and sympathy is spread far and wide, will it not with equal certainty contribute to the peace and progress of the world? While I appeal to you for sympathy in our endeavour to promote the cause of our Faith and to develop, as a people, on our own lines, let me express the sincere hope that the following message of the Master, embodying the essence of his Dharma, may find a place in the

hearts of all of us, in the East and in the West, so that ere long we may come to realise to the full, not only the brotherhood of man, but also the kinship of all life:—"Just as a mother, even at the risk of her own life, protects her son, her only son, so let man cultivate love without measure towards all beings. Let him cultivate towards the whole world—above, below, around—a heart of love unstinted, unmixed with the sense of differing or opposing interests. Let him maintain this mindfulness all the while he is awake, whether he is standing, walking, sitting or lying down. This state of heart is the best in the world."

SARNATH.

By Pandit Shoo Narain.

The 2nd May is now fixed as the day of Buddha's birth, the day of his enlightenment and the day of his demise, called Parinibbana. His Birth-place is at Lumbini in the ruins of Kapilvastu, a small kingdom where his father ruled and which is in a terai in the Nepal territory. Lately, it has become accessible to pilgrims. The place of enlightenment is Budh Gya, six miles from Gaya, the famous place of pilgrimage of the Hindus, here a descendant of the original Pipal tree exists. The place of his demise is at **Kawar Mathur** in Kasia (known as Kusinara in Buddhist literature) in the Gorakhpore District. Yet there is another place, the cradle of Buddhism, where Buddha preached his first sermon. It is called Deer Park and the locality is called Sarnath. Of all places associated with Buddha's name, this is the most interesting. It is here that a Punjab Buddhist, you can guess who, spent nearly two months (February and March) in tents in the vicinity of Dhamek Stupa and close to the Mahabodhi Free School where Bhikkus and novices for Bhikkuship live. The time spent here were the happiest moments of his life.

Who has not heard the word Kashi,

the hoary, the holy Kashi of old. In olden days it was nothing like the present Benares of gorgeous temples and magnificent Ghats on the bank of Ganga Mai. It was according to Vayu Puran a single country of the Middle realm (Alburuni, Vol. 1, 299). It was one of the centres of a small kingdom (Barnett's Antiquities, p. 13). It was called Kashi, after the name of a tribe there called Kashi. We do not know the area of the region then called Kashi. The authors of Encyclopaedia Britanica say that the tract now known as Sarnath was the site of the ancient Kashi. It is now called Benares because the tract is a delta between the tributaries of Ganges called Varna and Ashi=Varnasi. One side of this delta borders on the Ganges. In ancient Hindu period there was an area called Rishi Patana and close to it was a forest called Mrigdawa. During Buddhistic Period there were called Isipatana and Megdai. Rishi Patana was the abode of rishis and rendezvous of hermits and ascetics. Mrigdawa the deer Park later began to be called Sarnath (an abbreviation of Saranganath, Lord of the deer). Buddha was in one of his

past lives Lord of deer. Deer has figured as a Buddhistic symbol in many things associated with Buddhism.

This deer park was the place where Buddha delivered his first sermon described as "turning the wheel of law" (Dhamma Cakkappavattana). It was in this deer park that Buddha met his five comrades who had deserted him on account of his abandonment of asceticism. This Mrigdawa (Migadaya in Pali) was the place where the early followers of Buddha built residences for him called Ghandha Kuti ("perfumed chambers"). While Rishi Patana had a larger area, where Sanskrit was taught and where Rishis and learned Pandits lived. Mrigdawa gradually became a Buddhistic holy land where Asoka and his successors built colossal structures called stupas and several monasteries and shrines. When Fa Hsin visited it he saw only two monasteries and 4 stupas in the third century A. D., but no Hindoo temples. In the 6th century our friends the wild Huns did great damage to the buildings. Somehow or other after this invasion it grew in popularity. It ceased to be an exclusively Buddhistic land. Hinduism began to extend its strides into the area. When Hsiao Tsang saw it in the 7th century there were 30 monasteries in which 1500 Bhikkhus of Southern School lived and one of the stupas had a golden mango on the pinnacle which of course could not have escaped the cupidity of the greedy invaders. There were, in addition, 100 temples of gods and goddesses of Hindu Pantheon. It is obvious that in the 7th century Hinduism had made extensive inroads resulting in slow absorption of Buddhism as later excavations abundantly show. From the 7th to the 11th century we know little in detail except what finds from the ruins have revealed. As ill luck would have it, Mahmud Ghaznavi did here as much mischief as he could. After his invasion Kumara-devi, a queen of a Konouj Raj constructed a shrine with a subterranean passage for an exit and many smaller temples etc. in 1126 to 1154, and thus the place resumed, however, partially, some popularity which would have continued had

not another fanatic vandal Muhammad Ghori's general Kutab Din done irrevocable havoc in 1191. Monasteries were burnt down, the shrines devastated. Only a couple of the structures survived as witnesses of its past grandeur. Two huge surviving stupas attracted the attention of Emperor Humayun who came to the place, sat on a throne but left no tangible record of his visit. In 1588 Emperor Akbar commemorated his father's visit by erecting an octagonal tower and a dome, upon a ruined stupa and had a tablet in Persian put on the arch of the entrance. This place is called Chaukhandi. It is conjectured that Buddha had met his deserted comrades somewhere near or at this place.

For nearly two centuries this holy land was occupied by pig breeders, until the Government acquired it in 1856 from one Fergusin an indigo planter. All the structures were under ground in fractured, mutilated and fragmentary condition. Two stupas were the only visible objects of antiquarian interest. By an accident the fate of Sarnath took a turn which was to reveal innumerable antiquities and it was in this way:

In 1794, one Jagat Singh, an officer of Raja of Benares pulled down up to the foundations, a stupa 110 ft. high identified now as Dharamrajika Stupa erected by Emperor Asoka himself. During the removal of material a marble vessel within a sand stone vessel containing bones, decayed pearls, gold leaves etc. was discovered and the attention of the authorities was drawn to it. The corporeal remains of Buddha was consigned to the Ganges. There was also found a Buddha Statue. An inscription on it revealed the year, i.e. Sambat 1083.

From the year 1804 began the era of excavations. It is needless to detail the fruits of labours of so many excavators. Excavations by General Cunningham in 1834 deserve to be specially mentioned because he bore all the expense from his own pocket. The finds during his excavations were numerous. Principal ones of antiquarian interest are to be seen in the Calcutta Museum, and some minor ones were sent to

Queen's College and a mass of them were used in break-water of Duncan Bridge, popularly called Varna Bridge.

Systematic excavations began in 1904, and although good deal of area is yet awaiting excavation the work was stopped in 1922. A gentleman, of whom Punjab should be proud, wrote a guide fully dealing with the collection now placed in a museum which was built in 1910 and is worth a visit. This guide is out of print and a new one will be issued shortly.

Now let us come to the present state of affairs. The Mahabodhi Society has now built a huge temple and has named it MulaGandha Kuti, the name which Buddha's principal residence bore. Jagat Singh's stupa's name is given to a magnificent Vihara at Calcutta, i.e. Dharamrajika. A college is proposed to be built in which Asiatic and European languages will be taught to the would-be missionaries of Buddhism, and others who desire to study Buddhism in Pali, Sanskrit, Sinhalese and Burmese and other languages.

The Museum I have spoken of is in charge of a qualified custodian, Paudit Kidar Nath of Jhelum district. In it three objects are of very great interest:

1. A lion capital, a unique sculpture, which was placed by Asoka on a column or a pillar. It had "wheel of law" on the top. This wheel was broken to pieces and was found in fragments. The column or pillar on which it rested was fractured into pieces, at the time the sculpture was hurled down to the ground. Experts say that the polish on it is unimitable. The art is lost. The remnant of this column is preserved by an enclosure in the excavation area.
2. A statue of Buddha in preaching Mudra. This is one of the finest pieces of purely Indian art. It is most inspiring on account of a wonderful expression of serenity in the face of Buddha. It has a polish of the same sort as on Asoka's Lion Capital.

3. A huge statue of Krishna, mutilated of course, holding up the Govardhan mountain—one of the feats of Krishna. This was found not at Sarnath proper but at Arrah, a village 3 miles from Benares.
4. An unfinished huge statue of Shiva in red stone representing the killing of a demon. This was found in Sarnath excavations. The unfinished condition shows that it was made at a time when Hinduism had established its foot-hold. The third catastrophe devastated Hindoo, Jain and Buddhistic shrines alike.

It is beyond the compass of this short paper to give details of excavated area. They will appear in the forthcoming official guide and partly in my longer paper on Sarnath which will be out shortly. I need, however, mention a startling fact that in a monastery No. 6 on Govt. Sketch and known as Kiltos Monastery excavated by him in 1851 the catastrophe and conflagration were so violent that the occupants left even their cooked food behind. Both Mr. Oertel and R. B. Daya Ram Sahni saw it on the grounds of some of the cells of this monastery.

There is also a Jain temple opposite the Museum built in 1824 in memory of the 11th Tirthanker. There is also a Mahadeva temple, not ancient, near the new Mula Ghandha Kuti Vihara.

Of Muhammadan interest there is only one tomb on the roadside near the Jain Dharamsala. Neither the name of the Saint nor its age is known.

The approach to Sarnath is easy. From Benares Cantonment Railway Station, one can go by a narrow-gauge Railway (B. N. W. Railway) to Sarnath Station, a mile and a half from the Museum, or one can hire a Gharry or Lorry on moderate fares from Benares.

I conclude this short paper by quoting a passage from "The Seeker 1931," page 82:—

"The Iconoclast may shrug his superior shoulder at the pious worship per whose prayers are rendered more fervent

at the sight of sacred symbol which he ought to know may have a high, potential, spiritual energy. He should know that nothing is destroyed and a devotional electric charge, so to speak, is not alien to universal law."

THE BIBLICAL CONCEPTION OF GOD.

By A Rationalist.

The conception of God has varied in different countries. Starting from the fetishism of savage races it has proceeded through various stages to the Pantheistic notion of an Infinite Being who is described by Professor Radhakrishnan as the universal principle of life immanent in ourselves and all else that exists, supporting and penetrating the cosmos while infinitely transcending it.

The Christian idea of God is avowedly anthropomorphic. According to the Bible, God, in creating man, shaped him after his own physical model. Of the Biblical God Theodore Parker, the great American Unitarian preacher, has said: "The Bible has become the sacred book of all Christendom. It is not only valued for its worth, which is certainly very great, but still more for its fancied authority—because it is thought to be a Revelation, made directly and miraculously by God, to certain men whom he inspired with the doctrine it contains. Now, God must know himself and that perfectly, and if he make a revelation thereof, he must portray himself as he is. "The very first thing said of God in the Bible is that it took him six full days to create the world and all that is in it. To those who conceive God as an Omnipotent Being this slow and laborious process savours more of the limitations of humanity than of the infinitude of divine power. To those who have a high conception of God's omnipotence the idea that he required a full day's rest for recuperation after his hard work is not only unedifying but positively ridiculous. The preference shown by God for the animal food offered to him by Abel indicates a degree of inexplicable partiality as against Cain

which shocks our sense of justice. The Divine curse pronounced on Adam's unborn progeny and on woman and on the earth befits the Devil rather than the God of Love. It also offends our sense of justice to find God penalising man for the acts of the amorous sons of God in seducing women. To quote Theodore Parker again: "God appears to men visibly—to Adam, Noah, Abraham, Jacob and to Moses. He talks with all those persons in the most familiar way in the Hebrew tongue. God dines with Abraham, coming in unexpectedly one day. He is partial, hates the heathen, takes good care of the Jews not because they deserve it, but because he will not break his covenant. He is jealous; he writes it with his own fingers in the Ten Commandments: 'I the Lord thy God am a jealous God' and again Jehovah his name is 'jealous'. He is vain also and longs for the admiration of the heathen and is dissuaded by Moses from destroying the Israelites when they had provoked him, lest the Egyptians should hear of it and his fame should suffer." All this does not inspire much respect for the God of the Bible. Fancy a man of David's character being a man after God's own heart. Anatole France has thus expressed himself in the "Revolt of the Angels": "They will perceive that Ialdabaoth, the obscure demon of an insignificant world lost in space, is imposing on their credulity when he pretends that they issued from nothingness at his bidding; they will perceive that he lies in calling himself the Infinite, the Eternal, the Almighty, and that so far from having created worlds, he knows neither their number nor their laws."

It must be recognized that the Old Testament occupies a high place in the world's sacred literature as it has been adopted by Jews, Christians and Moslems. It may be said to reflect fairly the unity of the godhead. But this conception is revolutionized in the Christian New Testament, on which the Trinitarian idea has been built up. This Testament not only reduces the Jehovah of the Old Testament to a third of his original entity but ruthlessly relegates him to a back seat. In the New Testament we find that God the Father is completely eclipsed by has done is (to adopt the words of God the Son. All that Christianity Anatole France) to bolster up God by argument, to believe that you have Him in your keeping, to live upon Him, and to profit by Him, to crush as wicked and pernicious all who conceive of a different image of Him from your own, and to assert that you alone are the guardian of unfathomable truth.

The late Mr. William Archer wrote with much truth in 1925: "My fundamental objection to that Church (the Roman Church) and indeed to 'Christianity as a whole, is that it is so irreligious. It presents to us such a childishly inadequate conception of The Almighty, and diverts our attention from the real majesty and marvel of the universe to a fairy-tale cosmogony, the highly unedifying history of a Semitic tribe, and a most immoral fragment of folklore about an irascible, creator, childishly irritated with creatures he had thrust into being, and then no less capriciously reconciled to a favoured few among them by the vicarious torture of an innocent person—whether man or God does not greatly matter. Sentimental associations dating from early childhood make it hard for many people to realize the absurdity of this piece of primitive folklore."

CORRESPONDENCE.

CEYLON ROOM IN ROERICH MUSEUM.

Sir,—It gives me pleasure to announce through your esteemed journal that arrangements are being made to open a Ceylon Room in Roerich Museum in New York. This Museum is housed in Master Building which is a 24 storied sky-scraper dedicated to the world famous philosopher-artist, Nicholas Roerich. It contains nearly a thousand paintings by Roerich. The upper storeys are used as living apartments while the ground floor is utilised as a Museum thus bringing art and life together. The Master Institute of United Arts, Corona Mundi, International Art centre and the Roerich Museum Press are other organizations affiliated to this Museum and working in the same building. This great institution is a practical attempt to fulfil Roerich's prophesy "Art will unify all humanity." It is now proposed to open a Ceylon Room where permanent exhibits representing Ceylon's ancient

art and industries may be displayed. Exhibits on following lines are required viz:—(1) Copies of ancient frescoes, (2) ancient Ola Manuscripts, (3) Best examples of lacquer work and (4) Brass and silver ware (one specimen from each section will be sufficient.) It is quite possible that some of these exhibits may attract the attention of Americans and a good sale would follow. I am glad to announce that my good friend Mr. J. D. A. Perera, the well known Artist, has promised to contribute to the project by presenting copies of Sigiriya frescoes. Will lovers of true art and culture kindly respond in a similar manner? Thanking you.—Yours etc.

P. P. SIRIWARDHANA,
Hon. Corr. Member.

Society of Friends of Roerich
Museum.

GLEANINGS.

The Stupidity of Licensing Liquor.

Luxury, my Lords, is to be taxed, but vice must be prohibited. Let the difficulties in executing the law be what they may. Will you lay a tax on the breach of the commandments? Would not such a tax be wicked

and scandalous, because it would imply an indulgence to all those who would pay the tax? This bill (to license liquor for the sake of revenue) contains the conditions on which the people are to be allowed henceforth to riot in debauchery, licensed by law and countenanced by magistrates. For, there is no

doubt, those in authority will be directed by their masters to assist in their designs to encourage the consumption of that liquor, from which such large revenues are expected. When I consider, my Lords, the tendency of this bill, I find it only for the propagation of disease, the suppression of industry and the destruction of mankind. I find it the most fatal engine that was ever pointed at a people, an engine, by which all those who are not killed will be disabled, and those who preserve their wits will be deprived of their senses.—Lord Chesterfield, in the House of Lords in 1743.

Cultural Link With India.

"It was over two thousand years ago that Asoka sent Mahinda and Sanghamitta as apostles of a religious order that brought conviction to the faltering, hope to the lost one, dignity and freedom to the enslaved. Two thousand years ago India gave her message to humanity of peace and love, a message that echoed for twenty centuries. The echoes then grew fainter and fainter as the harsh battle cries of men rose and drowned them but to-day once again they reecho and resound, faint yet like the plaintive cry of a new born babe which has in it all the growing strength and potentiality of the immense life stretched out before it.

"To-day I touch your shores with the same light of love in my heart and the same song of peace on my lips but with a new light and a fresh colour in my soul which is the reflection of the spirit of the age, and that is, Comradeship. I come not as the wise and daring Sanghamitta with the flame of the preacher but as a traveller and a seeker like yourself, a comrade on the adventurous path of new dreams, new thoughts, new ideals and new worlds.

"History tells that a branch of the Bodhi Tree from Gaya was brought over and planted at Anuradhapura by Sanghamitta. It is a beautiful symbol so characteristic of woman to bring the very limb of life and plant it in a soil that might seem strange to the outer eyes. But she in her wisdom, she as the creator and giver of life, was confident that life must flourish when offered as the supreme gift of one nation to another. Thus a branch of the Tree of Wisdom was brought over and planted that it may grow and offer shade to many a weary traveller. And to-day, you and I, as comrades in the long march to Freedom shall rest awhile as kinsfolk under the shade of this same tree of Wisdom that we may fill our dusky souls with its perfumed breath and try to invoke something of the splendour that still lives in our hearts." Mrs. Chattopadhyaya.

Theology and Intellect.

Professors of Divinity stand alone, intellectually isolated, and to a certain extent, socially. One ardent disciple of Treitschke told the writer that all "the wretched theologians ought to be cleared out of the universities as Divinity is no science, but merely an

Irish stew of superstition and ignorance". Another, a brilliant exponent of ethics as well as the German biographer of Carlyle, expressed the opinion, if he were compelled to choose a religion at all, his choice would fall on Buddhism as the only one of them which was not entirely insulting to man's reason.—Thomas F. A. Smith, in his "The Soul of Germany."

Oldest Building in Asia.

There is no single feature that brings home to one more vividly the extreme antiquity of Anuradhapura than the Thuparama Pagoda. It was built in 307 B.C., 307 B.C.!! Thuparama, which does not really look so very old, was contemporary with Asoka. It is the only building of the Asokan age that has survived the centuries and millenniums. It is the oldest building not only in Ceylon, but in India. It is not only the oldest building in India, but, as far as can be ascertained, the oldest in Asia that remains in use, if we exclude ruins at Nineveh, Ur, Babylon and so on, of which nothing remain but foundations recently discovered. The case of Thuparama is different from these. Like the aged Bo Tree near it, it is still alive. It is a living link with the dawn of history, and it is this thought that makes it so much more impressive than relics which have been dead, buried and forgotten for three thousand years. Thuparama, has never been forgotten that is it has never been forgotten for long. Through all the vicissitudes of Ceylon's long and often tragic history, there has always been someone to care for Thuparama, to brush away the destroying peepul, to set up the fallen bricks. "The Times of Ceylon."

Mulagandhakuti Vihara, Isipatana.

Mulagandhakuti Vihara work is complete at last. The news will undoubtedly send a thrill of joy throughout the Buddhist world. A great work has been accomplished—thanks to the untiring zeal of the Venerable Anagarika Dharmapala and the never-failing generosity of the late Mrs. Mary E. Foster and other friends. The Buddhists must be thankful to these noble devotees of the Master who have carried out the scheme of the Vihara in spite of almost insurmountable difficulties.....The opening ceremony of the Vihara has been fixed to take place in October or November....."The Maha Bodhi".

Ananda Vihara at Bombay.

The same journal announces the completion, by our friend Dr. A. L. Nair, of a Buddha Vihara in Bombay. The new vihara is another gift of the great Buddhist who has already made several gifts to the nation in the form of a free hospital, a Medical College and a hostel. The opening ceremony took place on Wesak day.

Y. M. B. A. WELCOMES INDIAN PATRIOTS.

**Srimati Kamaladevi Chattopadhyaya, Pandit Nehru, Mrs. Nehru and Miss Nehru
Honour Buddhist Association.**

The Central Y. M. B. A. Colombo had the signal privilege of receiving the great Indian patriots and listening to their inspiring addresses.

Mrs. Chattopadhyaya addressed an open air meeting presided over by Mr. D. B. Jayatilaka on the 16th ult. at 7 p. m. Mr. Sri Nissanka thanked her on behalf of the Y. M. B. A.

Papdit Jawahar Lal Nehru and his family were our guests of honour on the 17th ult. The meeting was presided over by Mr. W. A. De Silva, and Dr G. P. Malalasekara conveyed Y. M. B. A's thanks to them.

MRS. CHATTOPADHYAYA'S ADDRESS.

Mrs. Chattopadhyaya expressed her regret that every attempt she had made to meet informally the young men and young women here usually ended in disaster (laughter). If she was able to have an interchange of ideas she could gain something from it and that was why she had expressed a great desire to meet the members of that Association informally.

She had been addressing youth ever since she came to Ceylon. She had expressed what she felt the youth of a country stood for. To one like herself who had done a lot of speech-making it was not a difficult job to rattle off a speech but she did not want to be a mere gramophone record. She preferred to know from them the new truths and the new ideas that must be flashing across their minds because youth stood for advance, for adventure and for daring.

Youth must cut out new channels for expression and it was always interesting to know how the youth of the country was responding to the environments around.

She had done some amount of work among the masses of India which were illiterate and which never had the advantage of reading or picking up ideas from books. It was wonderful how all the new ideology was being absorbed by them and how they had got saturated with new ideas. Therefore she knew that the youth who were in a better position to absorb those things must naturally absorb them in a more particular way.

Youth leagues had played an important part in every country. In India when everybody was pointing accusing fingers at them saying there was nothing in the way of great striking action by them they bore the taunts in silence because they were perfectly conscious that they were creating a new order of things.

With the help of investigation committees and study circles they had been slowly spreading new ideas all over. A great amount of spade work was thus done and they were preparing the country silently, unobtrusively and unostentatiously for the coming of that great revolution. They were not merely rushing about or whirling round.

A few years ago they used to think freedom meant a change of political conditions. But to-day youth understood that freedom meant the liberation of the finest and best forces in every man, woman and child. In order to liberate those forces a certain environment must be created and to-day freedom stood for a more democratic principle.

Freedom was not, a thing that came from outside or a thing that could be imposed by anyone who was not part of themselves. That principle also applied to every department of life, whether they took it socially, economically or politically. Freedom meant the liberating of all the latent forces in you. That was an idea which had been worked out by Mr. Gandhi and that was why he believed in that ideal of Satyagraha.

India could not get freedom, she declared, sitting at a Round Table Conference. It was a freedom that must be worked out by her own people through long suffering, because freedom could only come through discipline. In that last movement they had been through an iron discipline.

Mrs. Chattopadhyaya went on to speak of Mahatma Gandhi's experiment of Satyagraha with 350 million people and how the whole country, men, women and even the children reacted to the movement.

Mr. H. Sri Nissanka thanked the Indian visitor on behalf of the Y. M. B. A. for coming there. When Mrs. Chattopadhyaya got across the Straits that separated Ceylon from India she walked, he said, straight into the hearts of Ceylon.

PANDIT NEHRU'S ADDRESS.

Pandit Jawaharlal, in addressing the gathering said:

Religion was a subject on which he was not an expert but still a subject on which he ventured to say something, often disagreeable to those who called themselves leaders. As a matter of fact he was not personally in any fundamental sense prepared to call himself irreligious although many people thought so. He had endeavoured to study some of the religions of the world, and he found that a religion usually began under conditions which

were bad. That was to say that conditions which saw the origin of those religions were bad. There was misery, inequality, hypocrisy and many other things of that kind and a great religion took its origin in an endeavour to rectify those errors, to change those conditions, and to get rid of hypocrisy and those wrong methods which had prevailed in a country. And the great religion which most of them represented there undoubtedly could only be described as a religion meant to reform, to purify the India of that day, to purify the enormous amount of superstition and error that had crept in. It was a religion of social equality, and the founder of that religion of social equality, and the founder of that religion was remarkable in many ways, the one aspect which appealed to him (the speaker) was that he was a great revolutionary. (Hear, hear.)

Indeed, they would find all founders of great religions were revolutionaries in their day. To begin with they were decried, insulted and hindered and obstructed in their work, as great revolutionists and purists had always been decried. But always owing to the strength of justice and truth they ultimately prevailed, because it was the fundamental and basic thing that counted and so they found when a great religion started there was a great driving force in that religion sufficient to overcome the most formidable obstacles. But as they became accustomed to the teachings people forgot the fundamentals underlying that religion and so that religion was apt to lose much of its own driving force, jealousies were allowed to accumulate and they thought more of the glamour of accomplishments. Therefore it was that he (the speaker) who in a small sense, in a limited sphere—may be in a political and economic sphere—liked the idea of change and revolution liked to think of those great men who founded the religions as revolutionists. Some of them were afraid of revolution, but what after all did the word signify but change—may be absolute radical change—but still change, and they knew that everything in the world was continually changing. If they did not appreciate that and did not fit themselves into the changing conditions they were apt to get behind. Life being full of change and revolution, those who wanted to be in the forefront of life must be changing continually—not fundamentally, because the basic principles remain the same—but over and above that came different other things in the nature of a superstructure.

It was the misfortune of a country to mix up those basic things with that enormous amount of superstructure, and whether it was a great religion, or nation or a national movement, they must get used to this idea of change, perhaps not a complete change. They could not have what was called radical changes from day to day. No society could continue if there was sudden changes all the time. A society wanted above all peace and security, and therefore they found in the his-

tory of the world periods of consolidation steadily working its way up to the required change. As a matter of fact they overlapped each other, and the ultimate change was but the outcome of a long string of small process in the act of changing. Sometimes the process was so imperceptible that when they experience an outbreak they imagined that it was something sudden that had taken place but if they studied the facts of the situation they would realise that the ultimate change is the culmination of a long process which had not been obvious to them because of its gradual and superficial character.

If they studied the French Revolution, or the Russian upheaval or the national movements in Italy or India they would find that whilst their attention was gripped by the seemingly sudden burst of activity, it had been in course of preparation with great care by men, by nature, and that it had taken long years of toil and labour and self-sacrifice in the making of it before it burst forth into prominence. All these processes of change and sudden revolution went on from time to time to keep both society and mankind up to the mark, otherwise they would all assume a kind of vegetable state of existence which was certainly not good for man.

They might have marvelled how suddenly the people of India, whom they knew not to have wrought any mighty deeds, had begun to move forward. It was true that when a nation was gradually marching forward something as of a sudden did happen. It was that something that attracted their attention. A live nation marched fast. A slow matching nation stagnated. If they studied the Indian movement they would see that brick by brick the Indians had built up the national structure of India and prepared her to endure suffering on a big scale. They started it 12 years ago and although outside observers were apt to regard the great movement of 1919-20 as a failure it could not have failed and did not fail because they had built it on a solid foundation.

Perhaps it did not bring in the achievement they expected in full measure, but an achievement certainly was accomplished, namely their capacity to suffer and sacrifice in the cause of the motherland, which was a tremendous achievement. They could not really realise or understand the strength and significance of that achievement until they put it to the test and when the test came India stood the strain wonderfully with the result that India struck the imagination of the world, which today they could face proudly in the sense that they had done something which they had sought to do—(applause)—“and what we have not done we shall do and we have got the strength to do.” (Renewed applause). “That has been the background of the struggle in India and those of you who have studied the events will realise what tremendous amount

of provocation we have had to put up with in our struggle," went on the Pandit, who then proceeded to speak of Police excesses in the recent past. He was speaking of lathi charges made on unoffending crowds when cries of shame were uttered by a number of

those present. "You say shame," observed the Pandit, "but I wonder whether you actually realise what a lathi charge means."

Dr. G. P. Malalasekera proposed a vote of thanks to the Pandit and the members of his family, and this was carried with acclamation.

YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO. ACTIVITIES.

The Vesak.

The Head-quarters of the Y. M. B. A. bore a festive garb when it was neatly decorated and brilliantly illuminated to celebrate the thrice sacred festival of Birth, Enlightenment and Parinibbana of the Tathagata. Festivities began with an excellent sermon by the Ven. Pelene Vajiranana Nayaka Thera on the 30th April. On the 1st of May, a large number of members headed by Mr. D. B. Jayatilaka, our President, observed Ata sil. We are thankful to Mr. R. Hewavitarne who provided all necessities for the Sil party. This was followed by three special sermons by the Rev. K. Sirinivasa Thera, K. Dhammaloka Nayaka Thera and Bhikkhu Narada. A dana with pirikara to 25 Bhikkhus on the 3rd May brought the proceedings to a close. Our Religious Secretary deserves the thanks of all for the successful manner in which various activities were conducted. Thanks are due to Messrs. J. D. Fernando and Sons., for presenting some pretty Wesak Lamps.

Lectures.

Mr. K. Siri Perera, our Literary Secretary, was responsible for a very instructive lecture by Swami Nanananda, of the Ramakrishna Mission, on "Religion in Individual and Collective Life." The lecture was delivered on the 13th ult. with Mr. Sri Nissanka in the chair, and was well attended. The learned Swami expressed the view that behind all great movements for the uplift of man was the influence of religion. It was religious impulse which prompted our actions—social or political.

Membership Council.

New Members:—The following gentlemen have been elected since the publication of the May (1928) issue up to 12 November, 1928:—

Mr. D. A. Abeyaratne, Mechanical Engineer's Office, Maradana.

Mr. M. H. Dannie, 78, Temple Road, Maradana.

Mr. K. Wilmot Perera, 6/473, 2nd Division, Maradana.

Mr. Hemapala Munidasa, 123, Temple Road, Maradana.

Mr. P. Hilton Dias, "Singhara" Panadura.
Mr. V. Muttukumaru, Zahira College, Colombo.

Mr. P. de Dabare, Udahamulle, Nugegoda.
Mr. B. R. D. J. Abesekera, Trains Office, C. G. R., Maradana.

Mr. W. H. D. Perera, H. M. Customs, Colombo.

Mr. P. E. P. Wijesekera, Borella.

Mr. R. B. Talakada, Sri Raktula High School, Katugastota.

Mr. A. F. Goonetilleke, "Tillaksthan," Bambalapitiya.

Mr. W. L. Vitharana, Orient Hotel, Galle.

Mr. N. S. P. Charles Wijeratne, Town Hall, Colombo.

Mr. Victor D. Fernando, "Silverham" Wall Street, Kotahena.

Mr. E. F. Samaraweera, 31 New Lane, Slave Island.

Mr. C. W. Ratnayake, New Town Hall, Colombo.

Mr. P. Seneviratne, Municipal Stores, Darley Road, Colombo.

Mr. C. W. Kuruppu, Municipal Stores, Darley Road, Colombo.

Mr. A. V. Sumanasena, New Town Hall, Colombo.

Mr. S. Dahanayake, New Town Hall, Colombo.

Mr. H. A. Perera, Municipal Stores, Darley Road, Colombo.

Mr. S. T. Perera, New Town Hall, Colombo.

Mr. D. E. de Silva Abhanayake, Municipal Engineer's Office, Colombo.

Mr. B. David Cooray, New Town Hall, Colombo.

Mr. M. H. Perera, Galle Face Hotel, Colombo.

Mr. W. S. Rodrigo, Galle Face Hotel, Colombo.

Mr. K. S. Perera, "Chandragara," Bathganiwa, Angoda.

Dr. D. D. Karunaratne, Govt. Hospital, Kahawatte.

Muhandiram Peter Weerasekera, Dambuwa Estate, Yakkala, Gampaha.

Mr. S. G. Fernando, 87/88 Fifth Cross Street, Pettah, Colombo.

Mr. B. K. Jinadasa, Keyzer Street, Colombo.

Mr. C. L. R. Jayamanne, "Siri Wimala" Wellawatte.

Mr. D. de Silva, M. E. R's Office, C.G.R., Maradana.

Mr. N. C. E. Cooray, Way and Works Office, C.G.R., Maradana.

Mr. G. M. Fernando, New Town Hall, Colombo.

Mr. G. Caldera, Treasurer's Dept., Municipal Office, Colombo.

Mr. E. W. Jayasekera, "Mount Rose" 210, Dematagoda.

Mr. W. Alfred de Silva, Colombo, Port Commission,

Mr. E. C. Raddalgoda, Messrs. Gordon Frazer and Co., Colombo.

Mr. M. Jayasena, Kahahena, Waga.

Mr. J. R. Dharamasena, "Dhammika Nivasa" Karlishrue Place, Colombo.

Mr. C. Ranhoty, "Somagiri" Vauxhall Street, Colombo.

Mr. E. P. Gooneratne, c/o Messrs. Gordon Frazer and Co., Colombo.

Mr. P. D. Liyanage, "Sri Padmawasa" 75, Darley Road, Maradana.

Mr. H. Don Belenis, Model Farm Stores, Kanatte Road, Colombo.

Mr. Malcolm Dias, 50, Temple Road, Maradana.

Mr. C. Wickremaratne, Kachcheri, Colombo.

Mr. K. A. D. Peter, Survey Office, Kurunegela.

Mr. U. Premachandra, "Somagiri" Vauxhall Street, Slave Island.

Mr. D. S. Hathursinghe, 53, Belmont Street, Colombo.

Mr. Abraham Perera, 58, Belmont Street, Colombo.

Mr. D. S. Nakandala, Ananda Sastralaya, Kotte.

Mr. D. Gurusinghe, Registrar General's Office, Colombo.

Mr. D. T. Wijetunge, Registrar General's Office, Colombo.

Mr. D. T. Wettesinghe, Registrar General's Office, Colombo.

Mr. K. S. Methias Silva, Registrar General's Office, Colombo.

Mr. J. Ramanayaka, Government Printing Office, Colombo.

Mr. C. A. R. Jayamanne, "Siri Wimana" Wellawatte.

Mr. E. S. Fernando, Public Health Dept., Colombo.

Mr. T. B. Seneviratne, Surveyor General's Office, Colombo.

Mr. H. Wijesundera, Surveyor General's Office, Colombo.

Mr. J. Nanayakkara, c/o Messrs. Bosanquet and Co., Colombo.

Mr. G. A. de Zoysa, "Hill Crest," Darley Lane, Colombo.

Mr. Benjamin Perera, Surveyor General's Office, Colombo.

Mr. K. L. Perera, Surveyor General's Office, Colombo.

Mr. M. William Perera, Law Library, Colombo.

Mr. S. Matugama, "Wakefield," Kynsey Road, Borella.

Mr. A. W. Dharmapala, Broad-Casting Station, Colombo.

(To be continued)

A KIND REQUEST.

The Editors shall be thankful to members if they will kindly send useful information regarding their social or religious activities, pilgrimages, transfers etc. for publication in **THE BUDDHIST** which will, in future, serve as a **Buddhist** gazette.

Y. M. B. A. RELIGIOUS EXAMINATIONS.

THIS YEAR'S PRIZE WINNERS.

The following are the prize winners of the Y. M. B. A. Pupils' Examination held on March 8 last:

SPECIAL PRIZES.

(Final Examination)

Gold Medal: K. D. Gunawathie, Pamanakada Sri Sanghamitta School.

Silver Medals: (a) Adeline Fernando, Horenduwa Sri Sankalpa Buddhist Sunday School; (b) K. Dharmawathie, Kalawitigodella School; (c) N. Sandasilie, Kolonnawa Sugata Samayodaya School.

(The gold medalist obtained 89 per cent. marks, and others 81 per cent., 81 per cent., and 80 per cent. respectively).

General Knowledge Prize: K. Dharmawathie, Kalawitigodella School.

Girls' Prize: K. D. Gunawathie, Sanghamitta School.

Abhidharma Prize: Adeline Fernando, Horenduwa Sri Sankalpa School.

Bhavana, Dhammapada and Suttadhamma Prize: K. D. Gunawathie Pamanakada Sri Sanghamitta School.

GRADE VI.

Bhavana, Dhammapada and Suttadhamma Prize: D. Joslin Subasinghe, Weragoda School.

Abhidharma Prize: Adeline Maria Silva, Gorakapola Sri Nandana School.

Sasanaparampara and Jatakakatha Prize: K. Mary Nona, Walana Mahanama School.

GRADE V.

Bhavana, Dhammapada and Suttadhamma Prize: C. Adeline Perera, Buddhist Sunday School conducted by the Etul Kotte Y.M.B.A.

Abhidharma Prize: N. Lilawathie Costa, Wennawatta Sri Kalyanodaya School.

Buddha Charitaya Prize: Nimalawathie Pragnaratne, Kolonnawa Sugata Samayodaya School.

GRADE IV.

Buddha Charitaya Prize: (a) W. M. C. Jayasinghe, Kahahena Susiriwardhana School; (b) K. D. Alice, Etul Kotte School.

Abhidharma Prize: A. D. Sitina Piyasili Gunasekera, Kolonnawa Sugata Samayodaya School.

GRADE III.

Daham-Kaw Prize: A. Sisinawathie, Pokunuwita Sri Sudharma School.

ORDINARY PRIZES.

GRADE VII.

- (1) K. D. Glnawathie, Pamankada School.
- (2) Adeline Fernando, Horetuduwa School.
- (3) N. Sandasilie, Kolonnawa Sri Sugata Samayodaya School.

GRADE VI.

- (1) A. K. M. Sumanawathie, Wennawatta School.
- (2) Don Sadiris, Walana Mahanama School.
- (3) Adeline Maria Silva, Gorakapola Sri Nandana School.

GRADE V.

- (1) C. Adeline Perera, Etul Kotte School.
- (2) N. Lilawathie Costa, Wennawatta School.
- (3) G. D. Adeline Perera, Kolonnawa School.

GRADE IV.

- (1) W. M. C. Jayasinghe, Kahahena School.
- (2) K. D. Alice, Etul Kotte School.
- (3) H. D. S. Piyasili Gunasekera, Kolonnawa School and Somawathie Jayasekera, Wennawatta School.

GRADE III.

- (1) Wimalawathie Munasinghe, Pamankada School.
- (2) R. Don Albert, Mattegoda School.
- (3) C. Pearl Perera, Etul Kotte School.

GRADE II.

- (1) C. Charlotte Perera, Etul Kotte School.
- (2) B. Meulin Cooray, Etul Kotte School.
- (3) Soma Priyawathie, Korawalwella School and N. W. Karthenis, Piyadigama Siddhartha School.

GRADE I.

- (1) Lilawathie, Kadangoda Girls' School.
- (2) Kamala Priyawathie, Korawalwella School.
- (3) Nobert Fernando, Walapola Sri Sadharmodaya School.

Y. M. B. A.

Notice Board.

There will be a SIL party on the full moon day of Poson. Members wishing to join will please communicate with the Religious Secretary.

Pandit M. S. P. Samarasingha, Veda Mohandiram, will deliver a lecture on "Sanitation from Ayurvedic Point of View" on Tuesday the 9th June, at 5.15 p.m.

Arrangements are being made to get up a Ramblers' party at an early date. The exact date and the place will be notified later. Members willing to take part will kindly register their names with the Organizing Secretary.

The Organizing Secretary wishes to thank all members of the Y. M. B. A. Hostel for the splendid manner in which they co-operated with him on the occasion of the visits of Indian leaders.

A bunch of keys with a knife found on the premises on the 17th ult. was sent to the Borella Police as no one claimed it.

THE BUDDHIST

"Sila Paññānato Jayam"

VOL. II New Series.

JULY ²⁴⁷⁵
1981

No. 3

NOTES AND COMMENTS.

Holocaust in Spain With the fall of monarchy in Spain a section of her people have attacked the Roman Catholic Church in that country. This is exactly what happened in Russia after the overthrow of Tsarist rule. In Europe monarchy is somehow coupled with priestcraft and the sword of an avenging people falls equally heavy on both—Royalists and Priests. Whatever may be the cause of these outrages we deplore the fact that no less than thirty churches and seven convents in Spain have been burnt or looted. Priests and Nuns have had to flee for their lives. The Episcopal Palace at Malaga and Santa Domingo have been burnt with their priceless archives and treasures. It is reported that these acts of pillaging, looting and incendiarism are the results of organised anti-religious propaganda. In Rome itself there has been trouble. Approaches to the Vatican had to be guarded against mobs who attempted to destroy Roman Catholic buildings. We refuse to believe that this destructive element is due to anti-religious feelings. They appear more to be anti-Roman Catholic and engendered by the struggle for freedom of thought, and aggravated by ecclesiastical alliances with the monarchy. Human freedom can not for ever be thwarted. In this connection we wish

to draw the attention of our readers to Sir Hari Sing Gour's letter appearing elsewhere.

* * *

Ceylon in "Hall of Superstition." Mr. J. H. de Saram's impressions of his visit to Europe and America reveal to us one glaring fact viz, that Ceylon is quite unknown in Europe and America and that the only place where Ceylon is well advertised is the "Hall of Superstition." There, "the devil causing sickness was being driven to its haunt by rites and ceremonies." This is how others see us. Who are to blame for this deplorable state of affairs. In spite of internal reforms the reputation which Ceylon enjoys in the world outside is very much below the mark. It is disgraceful enough that a country whose people profess Buddhism should have a prominent niche in the "Hall of Superstition." Ceylon Buddhists ought to take immediate steps to prevent this exhibition in future. There are two parties responsible for this harmful propaganda: one, the adventurous foreigners who export from here various kinds of dancers; and the other, those who are bent on profiteering by procuring men and materials for these strange ceremonies. Moreover, people of Ceylon and their Government do not take sufficient

interest in international exhibitions with the result that our industries are adversely affected in foreign markets. Ceylon has done nothing to create interest abroad regarding her ancient civilization with its art and culture. It is time Ceylonese directed their attention to this important subject.

* * *

Sinhalese Literary Branch Y. M. B. A. We wish to invite the attention of our scholars to the letter from the Secretary of the Sinhalese Literary Branch published elsewhere. He suggests a scheme through which he seeks to enrich the Sinhalese language. It has our fullest sympathy. The average Sinhalese scholar is at a loss to find appropriate equivalents for foreign words in modern thought. This is mainly due to the fact that no Sinhalese standard books on literary, scientific and philosophical subjects have been written during the last century and a half. A recent writer in the daily press wants a Sinhalese scholar to translate Plato's *Republic*. This is a legitimate request. But such an undertaking is beset with serious difficulties. Two thousand years ago our language was considered fit to convey the highest doctrinal ideas. Today we find it difficult to express ourselves fully in our own tongue. The absorbing power of the language has been allowed to pass away. But it is not too late to recover the lost ground. A little energy and willingness on the part of our literary men will go a long way to remove the present disabilities. We trust our appeal will not be in vain.

* * *

"The Philosophical Buddhist." We are thankful to the management for sending us a copy of this new journal, published in Bangkok, the capital of Siam. The journal has three sections devoted to articles in English, Siamese and Chinese. The Bhikkhu Narada and Mr. E. R.

Carlos have contributed learned articles to its pages, and it is quite a readable monthly, though its name suggests otherwise. It begins its career with the blessings of H. H. Prince Jinawara Siriwaddhana, the Prince Patriarch of Siam and H. E. Phya Surindaraja, Director General, Department of Municipal affairs and Ministry of Interior. We are glad that people of other Buddhist countries following the Theravada are given an opportunity to exchange views with Siam on problems relating to the future of Buddhism. We have no doubt Ceylon readers would wish to know more about Siamese activities in the field of religion, education etc. than is now found in the journal. We wish our contemporary a long and useful life.

* * *

Ven. P. Vajiranana Thera. We regret to state that the Ven. Pelene Vajiranana Nayaka Thera is lying ill at the General Hospital having undergone an operation. It is probable that he will have to stay in Hospital for about one month. The Nayaka Thera deserves the sincere sympathy of all Buddhists. Y. M. B. A. has issued an appeal for funds for medical aid. Contributions may be sent to the Treasurer, Y. M. B. A. or to Messrs. J. G. de Silva and P. T. P. Gunawardhana, Vajirarama, Bambalapitiya. We earnestly hope that the Venerable Thera will soon be restored to perfect health.

Y. M. B. A. SERMONS.

5th July	Talpawila Seelawansa Thero.
12th "	Bhikkhu Vajira.
19th "	Baddegama Piyaratana Thera, Vice Principal, Vidyodaya College.
26th "	Bhikkhu Narada.

BUDDHISM AND OTHER FAITHS

By Sir Hari Sing Gour. Kt., M.A., D. Litt., LL.D., D.C.L.

The histories of the world contain abundant materials which give one a clear idea of the social struggle and political strife which have marked all epochs of the Ancient and Modern world. Human emancipation, human freedom, human exploit and human struggles are depicted upon the stage of secular life, but little is heard of the human thralldom to which man has been subjected—in all ages, and all times, by the dogmas and dictates of religion. As social order is maintained by the maintenance of armies so, social subjection is insured, by the maintenance of armies of priests who prey upon human wants, ambitions, and human longings for immortality. Of all religions old and new, the religion of Gautama Buddha was the only religion which the founder propagated without the medium of priests. Following that religion the founder of Christianity also wanted his religion to grow without the adventitious invention of the priest-craft. But soon after his death the Church, relying upon a cryptic statement in the Gospels, degenerated into a priestly order. No such excuse exists in the case of Gautama Buddha, for on the date of His dissolution when He was questioned by His faithful disciple Ananda as to how His religion was to be popularised, and whether He should not appoint a successor to do so, the Master sharply rebuked Ananda and enjoined him to create no monopoly in His religion. But human nature is weak and is not satisfied without a ruler, and so it happened that after 300 years of His death priestly orders grew up like mushrooms which profess to possess the Arcana of the true religion. Yet this was

not the wish of the TATHAGATA who had founded His religion not as a religion indeed, but as an ethical doctrine which all and sundry were free to follow without sacrificing their special religious convictions. In other words Buddhism as originally conceived was not a religion at all, but merely a mode of life, its basic root was Truth as disclosed by Reason, and the Master had again and again repeated, that the cardinal principle of His doctrine was not dogma but stern rationalism. Even in His own life time, the pure and pallucid stream of His thought was polluted both by the monks as well as the laity who could not bring their mind up to the level of realising the grand truths of metaphysics which the greatest of men had sought to bring to the cottage. It is perhaps a truism that no man can have a better religion than he deserves, and however exalted might have been the doctrine, and however emancipatory in its effect, man would not receive it in its pristine purity, since he wishes to make his religion his god after his own image. It is a human frailty which transcends all attempts at its exaltation. It is a trite saying that if Jesus Christ could return to the earth and watch the antics of the creed which is preached in his name, he would blush with shame at its fantastic distortion. It is even more true of Buddhism, because the founder of that religion has preached a sublime doctrine unsurpassed in its love of life and its gradual purification to a form which reconciled Life with Death.

After the great world-war, the minds of men have turned to the elucidation of the great problems which have baffled

the greatest thinkers of the age. The Academies are now busy studying the basic principle of life, its possibilities and limitations, and as they turn to these subjects the grand truth of Buddhism become clear and lighten the path of

those who," but for its labours, would still flounder in the darkness and cry—

"Lead kindly light, amid the encircling gloom....."

Buddhism furnishes that Light and dispels the gloom.

AN EARNEST APPEAL TO BUDDHISTS

By Dr A. L. Nair of Bombay

When I reflect on the future of Buddhism I find it full of great promise and success provided we shake off our lethargy and put forth utmost efforts. The time is precious, and has not the Lord Buddha repeatedly said to the Bhikkhus "Be not repentant in future that you have not worked?" I believe that the world has taken a liking for Buddhism and in the West and in the East signs are not wanting to show that the Ethical teachings of the Lord are required by the humanity—that suffers under political, social, moral and religious ills. Societies are being started, associations are being formed for the purpose of knowing the life of Lord, His priceless and practical teachings and make attempts to produce His spirit in every day life. Look at the good old and glorious times of the Buddhist India and see what a spirit of self-sacrifice, active and energetic work and sincerity of purpose are noticeable in those times of Bhikkus and Bhikkunis—who left their home and hamlet, wealth and luxury, grandeur and dignity and went on foot to different parts of the Globe to carry the mission of the Master, the Lord of compassion and Love! Is it not therefore our duty—who call ourselves Buddhists—to carry on the same work, when we are expected to be moving by the suffering humanity. Look at an American lady like Mrs. Foster who was so much fascinated and impressed by the

sublimity of Lord's life and teachings, that she dedicated to the cause of Buddhism not less than 10 lacs! And Lo! She has done it not for the sake of her people or country, but for those people and countries that follow the teachings of that Lord who made so great impressions on her mind! When German, English and American brothers are being drawn towards Buddha's noble teachings and after becoming Bhikkhus are working with a tenacity of purpose and dogged perseverance, what are the Bhikkhus of Burma and Ceylon doing? Look at the most sincere appeal presented in the *Maha-Bodhi Journal* by an American about the establishment of the Sangha in the West! His heart is pulsating with noble enthusiasm for the Lord and His teachings. Is it not an example worth being emulated by Burma and Ceylon? What are the people of India, where the Lord was born, brought up, got enlightenment and worked for the relief and suffering humanity, doing at this stage? Is it not the duty—sacred duty—of these people to work in a spirit of self sacrifice? Is it not the function of the Bhikkhus, the inheritors of the Lord's Dhamma (Dhamma-dayada) to prove worthy of the trust of their Father? Are the Bhikkhus moving about? Are they prepared to give up their luxurious life and indolent habits? Are they prepared to live on 4 or 5 morsels of food and a cup of water? That spirit

of utter self-negation and hard life, combined with simplicity ought to be reproduced! Lay men and lay women must divert their charities to this direction as American and Westerners have done. What other religions are doing? I can cite you the case of a Parsee gentleman, who donated 21 lacs for the propagation and popularising of Zoroaster's teachings. Is it not a splendid example to be followed by individual rich men and women of Burman and Ceylon? Are their hearts not being moved by such examples? We must awake arise or be fallen! From my experience in India, I have become a firm believer in active, selfless and untiring work and the world looks up to us to do it. It is the Buddhist spirit of Compassion fellow-feeling irrespective of caste, creed and sex that will bring about the

salvation. The question of securing funds for carrying on the work of Buddhism can be solved by every Burman and Sinhalese man, woman and child sparing 1 cent every week for this noble cause, as was done by the late Lokamanya Tilak of India, who made people to collect one pice per head and started out of this fund thus collected so many industries. Of course, many came forward later on and contributed hundreds and thousands for the fund which amounted to lacs.

Please give this reflections your careful thought and let me know what you propose to do. I shall be very glad to co-operate with you in this great work. Please do not mis-understand me. It is the love of the Lord that prompts me to write this to you.

POLITICAL PHILOSOPHY IN BUDDHISM

A Note By P. P. S.

Our Master lives at Rajagaha—on the Gijjakuta. Now, the political power of the Vajjians—members of a Republic—becomes the envy of Ajatasattu, King of Magadha. He thinks of conquering them. But the king has grave doubts of his success. He employs his chief minister, Vassakara, to sound the Master on the point. Vassakara comes to Tathagata and begins discussion. Ananda is now standing by the Master who addresses him thus:—

“So long, Ananda, as the Vajjians meet together in concord, and rise in concord, and carry out their undertakings in concord—so long as they enact nothing not already established abrogate nothing that has been already enacted and act in accordance with the ancient institutions of the

Vajjians, as established in former days—so long as they honour and esteem and revere and support the Vajjian elders and hold it a point of duty to hearken to their words—so long as no women or girls belonging to their class are detained among them by force or abduction—so long as they honour and esteem and revere and support the Vajjian shrines in town or country, and allow not the proper offerings and rights as formerly given and performed, to to fall into desuetude—so long as the rightful protection, defence and support shall be fully provided for the Arahants among them, so that Arahants from a distance may enter the realm, and the Arahants therein may live at ease—so long may the

Vajjians be expected not to decline but to prosper."

(*Maha Parinibbana Sutta—Dialogues of Buddha*)

Again the Master addresses Vessakara :—

"When I was once staying at Vesali at the Arandada Shrine, I taught the Vajjians these conditions of welfare; and so long as these conditions shall continue to exist among the Vajjians, so long as the Vajjians shall be well instructed in these conditions, so long we may expect them not to decline but to prosper."

Wassakara thinks and thinks. Master's words are weighed. Truth dawns upon the minister. And he, by way of eliciting more from the Master, says :— "So, Gotama, the Vajjians cannot be overcome by the King of Magadha; that is not in battle, without diplomacy or breaking up their alliance "

The Sutta Pitaka is a veritable mine of useful information relating to religious, social and political problems that engaged attention of the people during the time of the Buddha. The beautiful episode cited above furnishes us with one such information. An analysis of the statement made by the Buddha reveals the following points :—

Political :— Vajjians met in council frequently to transact state business. They followed ancient institutions in promulgating or abrogating laws (conservative).

Social :— They respected their elders, and women were honoured in their society (Rights of women upheld).

Religious :— All religious institutions were supported and respected (religious liberty)

Diplomacy :— Lastly, Vassakara hints that there was diplomacy—to break alliances.

A WRONG MAN IN WORKER'S PARADISE

By Rabindranath Tagore

The man never believed in utility; having had no useful work to do, he had indulged in mad whims. He made little pieces of sculpture of men, women and castles, quaint earthen things dotted over with sea shells. He painted. Thus he wasted his time on all that was useless and unnecessary. People laughed at him. Sometimes he would vow to shake off his mad whims; but his mad whims would keep clinging to his mind.

Some boys never ply their books and yet pass their examinations. A similar thing happened to this man. He spent all his life in unnecessary work in the planet earth. Yet, after his death the

gates of Heavens flung open for him. But the Moving Finger writes even in Heavens. So it came to pass that the aërial messenger who took charge of the man made a mistake and found a place for him in Worker's Paradise.

In this paradise you will find everything except leisure.

"Here, man, Go! We haven't a moment to spare", women whisper. "Let's hurry on, dear, here's a flying hell. Exclaim, 'Time is precious'. We are always having our hands full; we are making use of every single minute." They sigh complainingly; and yet those very needs make them feel happy and exultant.

But this new-comer, who had passed all his life in the planet earth without any employment did not fit in with the scheme of things in "Worker's Paradise". He lounged in the streets absent-mindedly and jostled with hurrying men. He lay down in green meadows and was taken to task by farmers. He was always in the way of others.

A hustling active girl went every day to a silent torrent,—'silent', for in the Worker's Paradise even a torrent did not waste its energy by singing—to fill her pitcher with water. The girl's movement on the road was like the rapid movement of a skilled hand on the strings of a guitar. Her hair was carelessly done; a few inquisitive wisps flew on to her white forehead to peep at the wonder of her eyes.

The unemployed man was standing by the fountain motionless. As a Princess sees a lovely beggar through her window and is filled with pity, so the hurrying girl of Heaven saw the unemployed man and was filled with pity.

"A-ha!" she exclaimed, "You haven't any work in hand, have you? The man replied, "Work? I haven't a moment to spare for work". The girl did not understand his words; so she said, "I may manage to spare some work for you if you like." The man replied, "Girl-of-the-silent-Torrent, all this time I have been waiting here only to take some work from your hand."

She asked, "What sort of work would you like?" He said, "Girl-of-the-Silent-Torrent, couldn't you give me one of your pitchers, one which you could spare?" She asked, "A pitcher? Perhaps you should like to draw from the torrent?"

He replied, "No, I will draw pictures on your pitcher." The girl became annoyed and said, "I have no time to waste on such as you, I am going " And

away she went. How could a busy person get the better of one who had nothing to do? Every day they met, and every day he said to her, "Girl-of-the-Silent-Torrent, give me one of your pitchers, I will draw pictures on it."

At last she had to give way and hand him over one of her pitchers. The man began to paint on it—he drew line after line; he put colour after colour. When he had finished, the girl held up the pitcher and stared at its side with eyes filled with wonder. Then brows drawn into an arch, she asked, "What do they mean—all these lines and all those colours? And what is their purpose?" The man laughed. "Nothing. A picture never has any meaning and it never serves any purpose."

The girl went away with her pitcher. At home, away from prying eyes, she held it in the light, turned it round and round, and scanned the painting from all angles. At night she left her bed, lighted a lamp and scanned it again in silence and wonder, from the first line; in her life she had never seen something that had no meaning and no purpose at all.

She saw the unemployed man standing by the torrent and she asked confusedly, "But what sort of work would you want of me?" He said, "Only some more work from your hands." "And what sort of work would you like?" "Let me weave a coloured ribbon for your hair, if you will." "And what for?" "Nothing," Ribbons were made gleaming with colours. The busy girl of Worker's Paradise had now to spend a long time every day in tying the coloured ribbon round her hair; the minutes slid by unutilised; much work was left unfinished.

In Worker's Paradise work had of late begun to suffer. Many persons who had been active before were now idle, wast-

ing their precious moments in unnecessary things such as painting and sculpture.

The elders became anxious. A meeting was called. All agreed that such a thing had so far been unknown in the history of Worker's Paradise. The ærial messenger hurried in, bowed before the elders and made a confession. "I brought a wrong man in this Paradise," he said, "It is all due to him." The man was summoned. He came in. The elders saw his fantastic dress, his quaint brushes his pile of paintings, and they realised at once that he was not the right sort of man for Worker's Paradise

Stiffly the President said, "This is no place for men like you; therefore you will have to leave at once." The man sighed in great relief and gathered up his brush and paint. But as he was about to leave, the Girl-of-the-Silent-Torrent came up tripping and said. "Wait a moment, for I too will go with you!"

The elders gasped in surprise. For never before had a thing like this happened in Worker's Paradise—a thing that had no meaning and no purpose at all.

(Reproduced from *The Spectator*. London.)

DONA CATHERINA AND HER FIRST CONSORT, WIMALA DHAMMA SURIYA I.

By Scrutator

In *Sketches of Ceylon's History* by Mr. Donald Obeyesekere, Vice-President of the Historical Association of Ceylon, we read that the Sinhalese Princess, Dona Catherina, the recognised heiress, by right of paternal inheritance, of the Kanda Uda Rata was "brought up at Goa from her childhood" by the Portuguese.

That the daughter of Jayawira *alias* Karalliyadda Bandara, *alias* Vira Bahu, *alias* Don Philip—so named, it is said, in honour of Philip I of Portugal and II of Spain—ever landed on any foreign shore, is not mentioned in other available histories of Ceylon, including Dr. Paul E. Pieris's valuable contributions to the historical literature of the Island, relating to the Portuguese period.

In 1582, Raja Sinha I, (1581—1593), King of Sitawaka, defeated the father of Dona Catherina, who sat on the throne of the Kanda Uda Rata as a nominal vassal of King Dharmapala, and the un-

fortunate Jayawira who had become a Christian, escorted by some Portuguese troops, fled with his family to Trincomalie where he, his Queen, and his sons died of small-pox, "leaving behind his infant daughter who was only a year old at the time," (Dr. Pieris's *Ceylon: the Portuguese Era*.) The statement in the *Rajavaliya* that her parents died at Mannar is apparently incorrect. There also remained Jayawira's nephew Jama Sinha Bandara—who was later baptised at Goa with the name of Dom Philip—whom he designated as his successor during the minority of his daughter. The nephew took her to Jaffna where he placed her in charge of the Tamil King. How and when she became a ward of the Portuguese, was baptised by them as Dona Catherina, and remained under their protection at Mannar until she reached nubile age is not apparent.

In 1594, she was escorted to Kandy by Pedro Lopes de Sousa, the first "Captain

General of the Conquest," in command of a large army, and enthroned there. The object of the Portuguese who were eager to annex the Kandyan Kingdom by hook or by crook was to marry the Princess to a nephew of the General, after crushing the power of Konappu Bandara,—at one time their *protege*—who had proclaimed himself King under the name of Vimala Dharma Suriya (1590-1604).

It was a marriage with a foreigner and a Christian quite repugnant to the proud and patriotic Sinhalese of the hill-country the Buddhist nationalists of the time—but to the Portuguese a "consummation devoutly to be wished"—their principal occupation in the East as St. Francis Xavier seems to have written to the King of Portugal having been to conjugate the verb to rob "I am robbing, I have robbed, I will rob," according to the varying mood, and tense, and person." (The Rout of Constantine de Sa Noronha by Rev. S. G. Perera.)

The Portuguese, however, were completely defeated "in Danture tract," and Dona Catherina having been surrounded and seized at Balané in the neighbourhood by Ekanayaka Mudaliyar while attempting to escape to Colombo fell into the hands of the victorious Vimaladhamma who married her on the battle field—according to Ribeiro the historian of the Portuguese who called him the 'Apostate of Candea,' and had no love for him,— "ravishing her publicly in the sight of all, and thereby achieving the fulfilment of his ambition regarding the throne" (Ribeiro's *Ceilao*, p. 38)—a statement apparently destitute of foundation in fact.

Who was this man who after the death of Dharmapala in 1597, alone represented Sinhalese sovereignty, who established

a new royal dynasty in Lanka, and whom Dona Catherina was destined to marry, thereby becoming doubly the Queen of the Kandyan Kingdom? Of indomitable courage and strength of purpose, he was the son of Wirasundera Bandara of the Peradeniya branch of the royal house whom Raja Sinha I had caused to be slain by a stratagem for having raised a rebellion in the Kandyan country which he had "reduced under one banner," having as already mentioned expelled the father of Dona Catherina, therefrom.

The manner of his death is related as follows in the *Rajawaliya*: "Raja Sinha having sworn that he would give Vattarama to Virasundara Bandara (by which he only meant to induce Virasundara Bandara to come) sent Vikramasinha Mudali and Senarat Mudali and brought him. A pit had been dug in Golebokke street, and covered over with leaves. The two Mudalis walked one on each side of him (Virasundara Bandara); when the two were passing either end of the pit Virasundara fell into the pit upon the points of stakes (fixed therein), and so died. It should be noted that the promise to give Vattarama of Valagama had reference to the *Vala* (pit) which was intended for him" (*Gunasekera's trans p. 90.*)

When the son learnt the news of his father's tragic end, he left Kandy and came to Colombo where he was hospitably received by King Dharmapala and baptised by the Portuguese as Don Joao of Austria. The *Rajawaliya* says that while living in Colombo he married the daughter of Tammittarala or Udamittarala, (i. e. a brother of Dharmapala's father, who bore the personal name Sembahap Perumal and was known by the honorific Tammitta Suriya Bandara.) It is related of her (who seems to have had a son by Konappu Bandara) that the

Portuguese afterwards endeavoured to send her to the hill country, but as "she was not allowed to go beyond Balané, she returned to Colombo" and married a Portuguese called Don Franciscus. It is also stated that the future Vimala Dhamma Suriya when he was in Colombo attacked one Sallappu Bandara for which offence he was tried before Dharmapala and the Portuguese captains and transported to Goa where he signalised his valour and skill in swordsmanship as related in the following interesting passage in the *Rajavaliya*: "When he had been three years in Goa he heard that there was a certain captain called Gajabahu whose gate even the Viceroy could not pass wearing his sword, unless he was prepared to fence with him; that he had fenced with several Pidalgu and captains and vanquished them; and that a triumphal flag was hoisted at his gate. On learning this, Konappu Bandara said, "I will fight him." The Viceroy of Goa being pleased thereat sent for Konappu Bandara and asked him whether he was able to fight. He answered "I will fight"; and having guarded himself with his sword went to his door. Then Gajabahu said, "You sinhalese fellow, pass not this way," and came out prepared to fight. At that Konappu Bandara, because he had been trained in fencing Schools "clave the captain Gajabahu in twain" (*Gunasekera's trans p. 92.*)—a feat of arms on which the Viceroy of Goa and several captains congratulated him and bestowed on him many presents.

Returning to Ceylon he fought with gallantry on the side of the Portuguese against Raja Sinha I, being twice wounded in battle, but seeing that their object was again to restore to power the family of Dona Catherina rather than promote his own cause, he broke with them. Organising an opposition of his own, he

put himself at the head of the people of the five divisions of the hill country, and in 1593 defeated Raja Sinha I who having collected a great army went to conquer the hill-country, and "having encamped at Mawela, sent a large force by way of Balané and Kadugannawa."

In 1594, as already mentioned he obtained a complete victory at Danture over Pedro de Sousa in command of the Portuguese army in which the Commander-in-chief of the Sinhalese forces and the Indian auxiliaries was a man who had come with some Fakirs from South India. His name was Aritta Kivendu Perumal, and on account of his valour and skill in war, had been taken into favour by Raja Sinha I and appointed Mannaperuma Mohotti. He later, however, offered his services to Dharmapala who was supported by the Portuguese, and who in recognition of his distinguished military successes in his service dignified him with the royal title of Jayawira Bandara. At Danture, however he was unfortunately suspected of a treasonable correspondence with the enemy by the Portuguese General who "snatched from him the golden dagger he carried at his waist and stabbed him three times to the heart so that he fell down dead on the spot." (*Ceylon and the Portuguese p. 123.*)

(To be continued.)

TO CONTRIBUTORS.

Articles on Religion, Philosophy, Art, Literature, History and Archaeology will be thankfully received for publication in the BUDDHIST.

TO SUBSCRIBERS.

Subscribers are kindly requested to renew their subscriptions in advance. At the expiration of current subscriptions the BUDDHIST will be sent per v. p. p. Timely remittance or notice of renewal will save labour and expenses.

THE RENAISSANCE OF THE SINHALESE LANGUAGE.

A SUGGESTION.

By Richard de Silva.

Its language is the index to a nation's intelligence. A nation with a scanty vocabulary cannot express itself well. An efficient language is a country's greatest treasure. England is said to have over 400,000 words. It is well nigh the world's completest language. Most oriental languages do not have words enough to express all modern thoughts and ideas. This is because all modern progress in arts and science, is more or less limited to the West. But every language can be improved. We have a striking example in the language of the Bengalis. They claim to teach all modern arts and sciences in their own tongue.

How long would it be before we too can boast of the same with regard to our language? We too have a language of our own. It is our glorious heritage. But we ignore it. True, English is indispensable. That is no reason why we should neglect our mother-tongue. A great disaster awaits it. Every progressive language should be ever on the move. But ours has been lying stagnant for ages. We have neglected it. We have let it "waste its sweetness in the desert air."

There are thousands of vernacular schools today. These produce men—hundreds of them—who have a thorough knowledge of Sinhalese. Surely they cannot be without talent. Is it not possible that some of them may be potential literary geniuses? But do we spare them a thought? They are neglected mainly because they do not know English. Is English a sign of culture, or a criterion of genius? Certainly not. Hundreds of our oriental scholars who do not know English are discouraged in their work. And they have a tendency

to lose the little enthusiasm they have in them.

What we want is a proper organisation with the main object of improving the Sinhalese language. Our literary men should meet and meet regularly. They should study the present position of our language, should discuss its drawbacks, do extensive research-work, and take steps to improve it. It is left to our well-known literary men. They and they alone can do it. But the co-operation of the English-educated Sinhalese is equally important. Hence this appeal to the members of the Y.M.B.A. particularly to the Y.M.B.A.—not only because it is unique in being patronised by great literary men but also because there are many English-speaking members who have something to say for the intellectual advancement of the nation, but who cannot express themselves to the masses.

These men must take the lead. They must organise themselves for this purpose. They must leave no stone unturned until the barriers of prejudice, ignorance and apathy, which are not uncommon even among the so-called educated classes, are removed. The most suitable meeting-place for this purpose is the Y. M. B. A. Meetings must be regularly held. The papers read and discussed must be of a purely literary character. A section of the "Buddhist" must be allowed for the publication of the papers read and the discussions on them. Provided with the patronage of our literary men, the Sinhalese Department of the Y. M. B. A. could be easily developed into such an organisation, and if this humble suggestion is taken up and materialised by the members of the Y. M. B. A. they will realise that they have done their bit for the Renaissance of the Sinhalese Language.

BHARHUT.

Ceylon has been the custodian of the Dhamma when almost every other country neglected it. And now Ceylon has taken upon itself the great task of spreading it all over the world, and rightly has started work in India the great continent where all Buddhas are born. India had totally forgotten the Dhamma, but the awakening that is coming over is pretty fast. And there is good reason for this great speed.

The keynote of the spread of the Dhamma was the all pervading love of the great Lord Buddha; and it affected the art and culture of the people to an extent which is rather difficult to imagine. The great hidden art treasures of the age are being brought to light, and do quite naturally attract attention first of the learned few and then of the masses. Through these, people hear of Buddha and get interested in his great Dhamma. To those interested in the revival of the Dhamma in India the ancient Buddhist sites are of very great help. I believe new centres should now be established in these ancient sites so that once more they may act as they did in the past.

One such site is Bharhut where there was a Stupa with a railing the magnificence of which is not possible to describe. Only a part of the railing has been found but that is enough to give an idea of the artistic value of the place. Most certainly Bharhut was a great centre in the past and its central situation in the country warrants its similar use again.

Bharhut was discovered in 1873 by General Cunningham. It lies 9 miles south of Satna and 120 miles from Allahabad towards Jubbulpore, or almost midway between Bombay and Calcutta. Its ancient name is not definitely known. The large inscription found on the

Eastern gate of the Stupa shows that the place was in the Sungan kingdom (Sungan Raje). The script of all the inscriptions found on the different parts of the railing is Maurja Brahmi and shows that the Stupa must have existed in the Maurian period i.e. somewhere about the third century B.C. Later on it was certainly included in the Gupta Empire and after that in the Empire of Harsha Vardhana of Kanauj. At the site of Stupa remains of a medieval Vihara were also discovered which can not be dated prior to 1000 A.D. This proves that the Hindus did not damage Bharhut, it was the invasion of the Mohammadans only which ruined this famous place also.

THE STUPA.

The interior diameter of the Stupa was 88 feet $4\frac{1}{2}$ inches, the terraced flooring was 10 feet 4 inches wide on the inner side of the railing showing that the edge of the Stupa was 67 feet $8\frac{1}{2}$ inches in diameter. The bricks were $12'' \times 12'' \times 3\frac{1}{2}''$. The Great Stone railing had four openings towards the four cardinal points. It was thus divided into four quadrants each consisting of 16 pillars joined by 3 cross bars and covered by massive stone coping. From the left side of each entrance the railing was extended so as to cover the direct approach to the Stupa. With these four return railings of the entrance, the whole railing formed a gigantic Swastika.

The railing contained 80 pillars. On each side was an ornamental arch or Torana supported on two pillars. Only the Eastern Torana has been found and it is a very highly sculptured one. The Gateway including the pillars, Capitals and the Horizontal beams was certainly more than 20 feet high. The coping which crowned the pillars was massive

and most elaborately and minutely sculptured both inside and outside. In all it was 330 feet long. The pillars were monoliths 7 feet 1 inch high by 1 foot $10\frac{1}{2}$ " face and 1 foot $2\frac{1}{2}$ inches side. The stone bars (rails) were 1 foot $11\frac{1}{2}$ inches in length and 1 foot $10\frac{1}{2}$ " in breadth and 6 inches thick.

The sculptures on the pillars, Rails and the coping depict scenes from Buddhist legends and fine lotus designs, the like of which is not easy to find anywhere. It may also be mentioned that among the sculptures are included, duly labeled Jataka scenes, full size images of Devtas, Yakshas and human beings, scenes from the life of Lord Buddha. As they depict almost every aspect of the mode of living, they contribute a very important chapter to the history of the age. The sculptures all over are so well carved and are so very fine and exquisite, that the contemporary railing at Bodh Gaya (much smaller in size too) looks like child's play in comparison to this work of the master artists.

In fact enough can never be said to emphasise the artistic, historical and religious importance of the place. The ancient road from Patliputra to Ujjain, went eastwards to Migadaya, Prayag, Kausambi and Bharhut and from Bharhut it changed its course southwards to Videsin Bhisla and Ujjain. Its fine situation on this main road in the centre of the country and in close proximity to a magnificent hill adds immensely to its importance and charm.

THE PRESENT CONDITION

The place presents quite a different appearance now. Nothing of the ancient town is on the ground, there may be lots under it, even what little remained of the great railing has been removed to the Indian Museum, Calcutta, and there forms the most important objects of the archæo-

logical section. But what has been removed is not all that could be found. The undersigned has found a number of important sculptures in the neighbourhood and if they are not collected up now they may be lost for ever.

The place where the Stupa stood can only be located by the small mound and a few stray pieces of the railing lying scattered near it. Left to themselves even these meagre reminders of the great past will be lost for ever.

Considering its past greatness and importance, it has been decided to make an effort to restore the site. It is proposed (1) to mark the actual Stupa site by a small brick wall; (2) to set up a public park round the site, (3) to set up a plain stone railing (with a few lotus designs on each pillar if funds permit) where the old railing stood; (4) to collect all available old sculptures, etc and establish a small Museum on the spot; and (5) to erect a small resthouse there. An opening has been cut in the old tank under the hill and this should also be filled up

The Nagod State authorities have been approached and they will permit the starting of work, as soon as necessary funds for its completion have been collected. In the meanwhile a great opportunity has presented itself. Adjoining the site proper is a fine mango garden with a deep pucca well in it. This belonged to Brahmin of the neighbouring village who wanted to sell it off. Restoring the site would be incomplete without this garden and not purchasing it now might have meant the loss of the plot for ever. The plot is about 425 feet by 425 feet and has been secured for the small sum of Rs 200/-. A chowkidar (care taker) has also been engaged there now. Money is now urgently needed to pay the above amount and the salary of the chowkidar as also

for making a fence round the garden. There is room in the garden for the erection of a small house which may for the present serve as a resthouse, and, also to house the sculptures etc. which may be found and secured round about. This will absorb between Rs 2000/- and 2500/-, and this should not prove too big an amount to collect.

The restoration of a ruined Stupa is far more an important and pious a deed than even the erection of a new one and I appeal to the Buddhists of Ceylon to contribute their mite to enable the work to be taken in hand. Just imagine what your subscription to this fund will be instrumental in doing—it will help to restore an old and important Stupa which was ruined about a thousand years ago, it will present a small Mango grove to an old Stupa, it will help to build up a rest house for people going on pilgrimage

to an ancient site, it will save a number of old Buddhists relics in the form of sculptures over 2000 years old from ruin and last but not the least it will help to establish a new Vihara and Dhamma pracaraka centre in the most central part of India.

Do you not think such a cause deserves your support? I hope there are philanthropist Buddhists in Ceylon who can undertake singly to complete the whole scheme of restoration and many others who can contribute handsome donations for this laudable work. And I appeal to all rich and poor alike to contribute towards the fund. This will be dāna in the right cause.

Donations and all correspondence should be addressed to:—

SHARDA PRASAD,

Secretary

Bharhut Restoration Committee,

Satna, G. I. P. Ry INDIA.

THE BUDDHIST TEMPORALITIES BILL.

The Government published for general information a draft ordinance purporting to consolidate and amend the Law relating to the Buddhist temporalities in order to provide such a system of administration and control over these Temporalities as will afford to them adequate protection, and invited "all persons interested in Buddhism" to offer comments on the provisions of the Bill. The Bill was eventually introduced in the Legislative Council and, after its second reading, referred to a special Committee. Various organizations as well as individuals interested in the subject communicated their views to this committee; some of them gave personal evidence before its meetings. The Colombo Y. M. B. A. sent a deputation consisting of Messrs. R. S. S. Gunawardhana, C. Victor Perera and Julius de Lanerolle. The points urged by our deputation are summarized in a letter addressed to the Attorney General, which we reproduce below.

The Bill passed its third reading of the Legislative Council and was adopted with slight amendments.

Colombo, February 5th, 1931.

Sir,—With reference to your favour of the 24th ultimo I have the pleasure to submit the following precis of the points which will be urged by our deputation before the Select Committee on the draft Buddhist Temporalities Ordinance:—

PART I.

Section 2.—The term "A temple" shall include an avasa or dwelling place of a Bhikkhu.

PART II.

S. 3. (1).—Provision should be made for every temple to have a trustee.

S. 4. (1).—A Diyavadana Nilame of the Dalada Maligava once elected shall hold office for five years only. A person whose term of office so expires may be eligible for re-election.

The second part of this section dealing with age limit should be deleted.

S. 4. 2.—The words "being Kandyans" to be deleted.

The electors of Diyavadana Nilame shall be the trustees of all the temples in the Island whose annual income is not less than 1,000 rupees (i. e., a major temple as described in the Sessional Paper xxiv—1920.)

S. 4. (3) (4) (5).—Substitute “Public Trustee” “Government Agent”.

S. 4. (5).—“Voting shall be by ballot” should read “.....secret ballot.”

S. 4. (6).—Public Trustee shall preside at such meeting.

S. 4. (7).—To be deleted.

It is suggested that a special Trust should be created in respect of the Dalada Maligava on the lines of the Svedagon Pagoda Trust of Rangoon.

S. 5. (1).—A Basnayaka Nilame shall be elected once in 5 years.

The second part of this sub-section dealing with age limit should be deleted.

S. 5. (2).—The electors of a Basnayaka Nilame for a particular Devala shall be the trustees of the temples and Devalas in the Revenue District where such Devala is situated.

S. 6. (1) (2) (3).—A Viharadhipati shall nominate a trustee. On no account shall a Viharadhipati nominate himself or another Bhikkhu as a trustee.

Wherever the word Viharadhipati occur in the Ordinance in connection with the duties of a trustee, the necessary alterations should be made in order to give effect to the idea that ‘a Viharadhipati (or any other Bhikku) shall not be a trustee’.

S. 6. (4).—The board of trustees for the Atamas-thana shall consist of 5 members, namely, a Buddhist layman nominated in writing by the high priest of Bomaluva, the head of the Nuvara-veva family being a Buddhist or a Buddhist layman nominated by him in writing and three other Buddhist laymen nominated in writing by the three Mahanayaka Theras mentioned in the clause respectively.

S. 7. (2).—“....a fine not exceeding one hundred rupees” to read “..... five hundred rupees.”

S. 8. (b).—Delete “except in the case of a Bhikkhu” and add “provided, however, that the Public Trustee may, at his discretion, demand a higher property or income qualification wherever he thinks that such enhancement is necessary in view of the importance of the temple”.

S. 8. (d).—Should read “If he has been convicted by a competent tribunal of any crime as defined in the Penal Code.

S. 8. (f).—After “his wife” insert “or any other member of his family dependent on him”.

S. 11.—It should be provided that the nominee of a trustee to act for him should possess all the necessary qualifications of a trustee under this Ordinance.

PART III.

S. 15 (1).—To be deleted altogether.

S. 15-line-5.—After “pudgalika” add “moveable”.

S. 19.—Delete “if not alienated by such Bhikkhu during his life time”.

S. 20. (4).—Add:—“The Public Trustee may direct that the Trustee of a temple or devala shall keep all money offerings in a strong box with two keys, one of which shall be kept by the Public Trustee and the other by the trustee”.

S. 21. (d).—For “promotion of education” read “promotion of education conducted by the Sangha in pansalas”.

S. 21.—Add:—“No decree of Court in respect of Buddhist Temporalities shall act as *res judicata* for a period of five years from the date of such decree, within which period, on sufficient proof being placed before the Public Trustee that a trustee has acted dishonestly or in collusion, the Public Trustee may apply to re-open proceedings of the said case”.

S. 25. (6).—After “No trustee” insert “or his wife or any other member of his family dependent on him”.

S. 30.—Delete the proviso

S. 31.—Delete the whole section.

PART V.

S. 39. (1).—After “Upasampada Bhikkhu” add “and Samanera”.

S. 39. (3).—It is desired that the penal section should be deleted if a satisfactory alternative is possible.

S. 39. (7).—After “Upasampada Bhikkhu” add “or Samanera”

PART VI.

S. 12.—Provisions 1 & 2 to be deleted.

It being the duty of the Mahanayaka or ordaining Nayaka Thera to register all the Bhikkhus of his Nikaya, it is suggested that it is essential that he should be empowered to apply to the Registrar General, through the Public Trustee, to remove from such Register the name of any Bhikkhu, who, by an order of the Sangha Sabha, has been expelled from the Sangha for misconduct or other reprehensible cause. On such representation being made by a Na'aka Thera the Registrar General shall remove the name of the Bhikkhu in question from the Register after due notice to him.

Provision is also necessary for a Bhikkhu whose name has been tendered for registration, to be informed that the Mahanayaka Thera has complied with the provisions of S 39.

Wherever the terms Mahanayaka and Nayaka occur in the Ordinance the word "Thera" should be added in each case.

We strongly urge the necessity of amending the Service Tenure Ordinance of 1870 as early as possible, with a view to have the rates revised periodically.

In view of the wide discretionary powers vested in the Public Trustee we would also urge that there should be provision in the Ordinance for the creation of a permanent Advisory Board to advise him.

I am, Sir,
Your Obedient Servant,
Sgd.—JULIUS DE LANEROLLE.
for the Hony. General Secretary
Young Men's Buddhist Association,
To The Hon. The Attorney General,
Colombo.

THE GREATNESS OF BUDDHISM.

The Buddha Jayanti and the opening of the Anand Vihara in Bombay.

A distinguished gathering of ladies and gentlemen was present at the Bai Yamunabai L. Nair Charitable Hospital, Byculla on the occasion of the opening ceremony of the Anand Vihara and to consecrate the memory of Bhagwan Buddha's 2555th Thrice Sacred Day on Saturday the 2nd May. H. H. the Maharaja Saheb Gaekwar of Baroda was to have opened the Vihara but in the unavoidable absence on account of the sickness of the Maharaja the opening ceremony was performed by the Rev. Ottama Mr. M. R. Jayakar, Bar-at-law, presided over the function. Among the distinguished persons present were Sir M. Viswesvaraya, lately Dewan of Mysore, Sir Lallubhai Samaldas, Dewan Bahadur V. T. Krishnamachari, Dewan of Baroda, Dewan Bahadur K. M. Javeri and Mr. Madgaonkar, Ex-Judge of the Bombay High Court, Counsel General of Jugo-Slovakia, Rev. Iac Kai of China, L. R. Tairsee, R. Nana Shankar Seth, and many distinguished Indian, Burmese, Ceylonese, Chinese and Japanese personages.

On the request of Dr. A. L. Nair, the President of the Society, Rev. Ottama declared the Vihara open

Dewan Bahadur Krishnamachari then read a message from the Maharaja regretting his absence. The message then dealt with the great teachings of Lord Buddha. (The copy of the speech of H. H. the Maharaja, Shree Sayajirao Gaekwar of Baroda, appears at the end.)

Prof. Dharmanand Kosambi thanking Rev. Ottama, for performing the opening ceremony recalled what the Maharaja of Baroda had done during the last quarter of a century for spreading the teachings of Lord Buddha in India. He said that the principle of Ahimsa was preached by Parshva at least three centuries before Buddha. What Buddha did was to put it into practice and to socialize it. He drew the attention of the audience to the pride

with which eastern countries like China and Japan looked at India and added the only way to make India great was to put Lord Buddha's teachings into practice.

Sjt Muchhala, the Hon Secretary of the Society then read out a number of messages, which included those from Pandit Madan Mohan Malaviya, Nawab Hyder Jung Bahadur, Sir Sabnis, Dr. Rajabally Patel, Mahabodhi Society, Madam Wadia etc.

Rev. Ottama then delivered a sermon on Buddha's life and teachings.

Sir Lallubhai Samaldas proposing Sjt. M. R. Jayakar to the Chair eulogized his services to the Society and to the country. Prof. N. K. Bhagwat seconded and Sjt. Jayakar occupied the Chair and delivered his presidential address :—

Mr. Jayakar's Address.

Mr. M. R. Jayakar in the course of his Presidential address congratulated Dr. Nair on his public spirit and said that the opening of the Anand Vihara was the crowning glory of his life, other similar acts of his, being the opening of a Medical College and the opening of the Hospital. He had that day dedicated to the public of Bombay a really useful institution which he hoped would be largely availed of, by the religiously inclined people. A Vihara meant that place where religion "sportively dwells" in the sense that there, it is unhampered by convention, sect or religion. The fact that it was in the heart of a city like Bombay added to its importance and usefulness (or the obsessed and tired-out man in life could well turn his attention to the institution and find solace and peace within its walls. The greatness of Buddhism lay in the fact that it was spread without the sacrifice of a single life or the spilling of one drop of blood. The great features of Buddhism that made a direct appeal to people were its simplicity, its conception of life, that it was gift to every living being whether man or beast for self-expression and

self-development and lastly its freedom from ritualism and superstition. These characteristics made it simple accessible and practicable. Mr Jayakar hoped that like the old Viharas this one would help people to realise more and more the affinity between man and man and of life and life. He believed it would dispense with sectarianism and bring about real unity and harmony.

Dewan Bahadur K. M. Javeri, on behalf of the Society thanked Sjt Jayakar for presiding at the gathering. Dr. A. L. Nair the President of the Society garlanded Sjt. Jayakar and the meeting came to a close.

Maharaja's Speech.

Ladies and Gentlemen,

When the President of the Buddha Society requested me to perform the opening ceremony of the "Anand Vihara", I thought it my duty to accept the call and it has indeed been most pleasant duty to me to have had the opportunity of associating myself today with an undertaking of this noble nature whose sole object is to promote the cause of humanity. Having to go on a tour of inspection to Okhamandal, I was at first, feeling a little nervous about my being able to be present here today, but I am glad that I have been able to return in time and to fulfil my engagement.

As you all know, the essence of Buddha's teachings is the great respect he attached to life, irrespective of caste, creed or sex, in the pursuit of the path of emancipation by training, controlling and purifying the three avenues of action—body-spirit and mind.

A good deal of the success of the faith is due to the order of monks founded by Buddha and it was the "Sangha" which first ensured for this religion its great vitality and its rapid spread, the members repeating the three refuges namely to the Buddha (Intelligence) to the Dharma (Law) and to the Sangha (the Assembly) and taking vows of abstaining from all that is unhealthy and wicked. Gautama tried to start an organised life in the Sangha and through the members of that body, he disseminated his teachings. He defined the scope of religion as active charity and cultivation of good thoughts and destruction of evil ones. He awakened all the classes to a sense of the real duty that they owed to man and all living creation. He started Viharas to localise the activities of the Sangha, by providing means of education imparting of religious instruction, opening of hospitals and doing all kind of humanitarian work. The Viharas, for a long time, fostered a healthy spirit of fellow-feeling, encouraged arts and proved to be centres from which social, religious, moral and intellectual movements spread in all directions.

I should have liked to say something on the growth and decline of Buddhism and compare it with other religions; but in doing so, I shall only be taxing on your patience which I do not wish to do. I, therefore, wish to confine myself to making only a few observations.

If we make a comparison of the great Faiths of the world, we learn that they mostly arose as a protest against religion over-run by superstition and priest craft. Zoroaster protested against the superstition of his time and country. The first precepts of Christianity were appeals to revert to the true spirit of the Jewish faith. The mission of Martin Luther was to preach the return to Christianity as taught by Christ himself. The mission of Shri Shankaracharya was to restore and purify the different Hindu sects which had grown old, feeble and degraded.

"The old order changeth, yielding place to new,
Lest one good custom should corrupt the world.
Thus God fulfils himself in many ways."

So, the Faith of Buddha was his noble doctrine promulgated as a vigorous protest against the gross superstition and priest craft of the Brahminical order which preached "Karma Kanda" and the vain attempt to attain salvation by asceticism and the worship of idols. Even the modern movements preach in the same spirit of healthy reform.

Long had Buddha felt that life is vanity, full of suffering and full of sympathy and he, the son of a king secretly stole away from the palace, renouncing rank, wealth and family joys and betook himself to the pursuit of philosophy and religion. He practised severe penances to acquire superhuman wisdom and powers but convinced of the futility of the exercises, he was seized with the temptation to return to his home and worldly affairs but at last, the light of hope broke upon him, as he perceived that in self-conquest and universal love, lay the true path of salvation. That instant, he became the BUDDHA—the enlightened one. Strange to say, the faith of the Buddha no longer prevails in the land of his birth but his doctrines have left an ineffaceable mark on the country.

Just as the Founder of the Christian Church inaugurated his mission by the sermon on the Mount, so Gautama Buddha expounded the essentials of his doctrine in his first discourse in the deer park at Sarnath, "setting in motion the wheel of the law". There are two aims which men should renounce: complete absorption in those things whose attractions depend upon the passions on the one hand, and the practice of asceticism on the other, which is painful—but there is the middle path—the golden mean—which opens the eyes, bestows understanding and leads to peace, to insight, to the highest wisdom to Nirvana. So judged certain men with their finite powers of knowledge. Verily, it is the eightfold

path—right views right aspirations, right speech, right conduct, right mode of livelihood, right effort, mindfulness and right rapture.

What we want is Peace. The means to attain it are loving kindness and Ahimsa or harmlessness. Hatred, cannot cease by hatred, it ceases by love. Overcome evil with good. This is the essence of true religion. The teachings of Buddha are graciously simple and worth following. His doctrines have been the consolation in life and death, to untold millions, softening wild and savage races, by tender words of loving kindness, raising the despairing to higher things and sharing the blessedness of the Noble Aryan middle path.

In these days of strife and the clashes of races and religions, we are in need of the ethical, humanitarian and altruistic aspects of religion. To achieve this ideal in a cosmopolitan city like Bombay, there there would be no better institution than the 'Anand Vihara'. There can be no higher religion than Truth

which alone leads to happiness. Establish the truth in your mind.

Ladies and gentlemen, I do not wish to detain you longer. Dr. Anandrao Nair's has been a labour of love—The College, Industrial Works, and the Charitable Hospital named after his mother are all living examples of his humanitarian and charitable ideals and this splendid building which I have the honour to open has been the crowning glory.

I congratulate Dr. Nair and the Buddha Society on this, their great work. I trust that this symbol of Buddha's greatness and self-sacrifice will be an incentive to many others to follow in their footsteps, to the best of their abilities. I hope this institution will be a source of consolation and inspiration to the poor and suffering and afford a quiet retreat to those who stand in need of peace. I have much pleasure in declaring the VIHARA open. I thank you, Dr. Nair, for so kindly inviting me to perform this function. May this bring peace and happiness to all.

GLEANNINGS.

Religion in Russia.

We quote the following from the very interesting report of an Irish delegation which visited Russia in August, 1930, under the auspices of the Friends of Soviet Russia. The delegation consisted of seven persons, of whom Mrs. Sheehy Skeington is the best known:—

In Leningrad, Moscow, and in Mched (Georgia) the delegates visited Russian Orthodox churches. These were open and services were being held. In Moscow a Catholic church was visited where Mass was heard. There were congregations of worshippers in all these churches. We also saw clergymen, monks, and nuns walking about freely in the streets in their clerical garb. In Moscow we saw a "White" funeral with Russian priest and acolytes passing through the streets one day, while on the day following we saw a Red funeral carried out with Communist rites). A pilgrimage of Mohammedans passing through Moscow on the way to Mecca was also met. In the various cities visited the delegation saw churches, mosques, synagogues, and chapels all open and holding services. Except in Leningrad and Moscow, and near Poland, there are no Catholic churches (Catholics in Russia being usually Poles). In the south there are Lutheran churches (mainly for Germans), also mosques and synagogues. In Georgia and Azerbaijan there are many Turks and other Eastern races, Mohammedans, and Buddhists. Many of the churches (there were 850 Orthodox churches in Moscow, many being memorials erected by different czars) are closed for lack of congregations. Some have

been converted into museums or lecture halls. The church at Mched is carefully preserved as a historical national monument. It is in the custodianship of a bishop and monks. The former showed us over the church, explaining its history, and presenting each delegate with a copy of a book written about it. He lives peacefully in the church cloister with his monks. In no instance did we come upon any sign of religious persecution, though it is quite true that religion is not encouraged nor formally recognized in the Soviet Union.—(*Literary Guide*)

Crime in England.

The criminal statistics for 1929 have just been published. A number of points of interest emerge. Indictable offences increased by 4,112 to 134,581. This compares with an average of 97,924 in the five years preceding the war. Crime, therefore, is still tending to increase. Why this should be is uncertain, the Home Office has no definite theory to offer. Explanations which are popular range over a wide field. They include (1) "the war," with its "relaxation of inhibitions"; (2) the decay of formal religion; (3) increased opportunity; (4) unemployment and industrial depression; (5) the cinema; and (6) Chicago and a Chicago-obsessed press. As between the efficacy, as deterrents, of economic prosperity, a censorship of morals, and the fear of hell, it is difficult to decide; but it is noteworthy, and alarming, that crime becomes increasingly a problem of adolescence or of the comparatively young. In 1907, out of 50,000 persons found guilty, 16,000 were under 21; in 1929, out of 53,000, the number under age was 21,000. There is here a real problem to

which far too little consideration is given. We advise the Home Secretary to devote less of his energy to sweepstakes and Sunday observance and rather more to the prevention and effective treatment of juvenile delinquency.—(*The New Statesman and Nation*)

The late Sir Charles Eliot.

We regret to report the death of Sir Charles Norton Edgcumbe Eliot, G.C.M.G., just before the 16th of March on the Japanese steamship, *Hakone Maru*, between Penang and Colombo.

He was 69 years old, and was the son of the Rev. Edward Eliot, Vicar of Norton Bavant, in Wiltshire. He was educated at Cheltenham College and Balliol College, Oxford, brilliantly won scholarships, and displayed a remarkable power of speaking foreign tongues—he ultimately knew more than twenty-seven. He entered the diplomatic service in 1880, served in Russia, Turkey, Morocco, Bulgaria, Serbia, America and Zanzibar, and in 1904 resigned the post of Commissioner of British East Africa after a disagreement with Lord Lansdowne. His service, however, could not be lost, and he was Vice-Chancellor of Sheffield University from 1905 to 1912, Principal of Hong Kong University until August, 1918, and then re-entered the diplomatic service as British High Commissioner in Liberia. From 1919 to 1926, he was British Ambassador to Japan, and, so highly was he esteemed, that he became the first foreign member of the Japanese Imperial Academy, a distinction conferred upon him for his scholarly contributions to philology and Buddhism. His monu-

mental work, in three large volumes, entitled "Hinduism and Buddhism," deals in a masterly and sympathetic fashion with our religion in all ages and countries; it is a mine of reliable information. Sir Charles Eliot was a member of the old Buddhist Society of Great Britain and Ireland, was always most anxious to contribute his share to its funds, and valued the *Buddhist Review*.—(*British Buddhist*)

The Hindu View of Women

Though we have had our share of exaggerating the wickedness of woman, and though we have some texts with regard to the women as an external temptress of the man Adam, 'a snare of perdition, as Donaldson expressed it, "a fireship continually striving to get along-side of the male man-of-war and to blow him to pieces" the general Hindu view of woman is an exalted one. It regards the woman as the helpmate of a man in all his work—Saha Dharma. "While man is expected to take to the worldly pursuits—(Yajna Pradhanya)—woman is capable of great heights of self control and self denial. The stricter code of morality applied to women is really a compliment to them, for it accepts the natural superiority of women. But the modern woman, if I may say so, is losing the self-respect. She does not respect her own individuality and uniqueness, but is paying an unconscious tribute to man by trying to imitate him. She is past becoming masculine and mechanical. Adventurous pursuits are leading her into conflict with her own inner nature.—(*Professor Radhakrishnan*)

YOUNG MEN'S BUDDHIST ASSOCIATION. ACTIVITIES.

Lectures.

"Some experiences of a Wandering Buddhist" formed the subject of an interesting lecture by Mr. J. H. de Saram at the Central Y.M.B.A. on the 26th May.

Mr. H. Sri Nissanka presided and there was a large gathering present.

It was his privilege as a student to spend a considerable portion of his time to studies. He made a study of the youth movement in Italy, Germany, Europe, United States, England and Japan. He made that his principal hobby and gave a little time to education.

One thing that struck him when he was in Germany was the quickness with which they had reconstructed everything after the war. For instance in Cologne there was an amphi theatre for bicycle races, football, running, with sitting accommodation for 150,000 persons. That had been built after the war. Ger-

many which had so much to do with the great war showed the least signs of having suffered from the war.

The German people were, he considered, simply marvellous. They did not like being dejected. Everything was smiling. Children were clean and well dressed. The children had to attend physical classes once or twice a week and that was made compulsory and those classes which were well organized were under the direction of highly trained teachers. That had struck him that Germany was really preparing for the future.

In Germany also there was a very great international exhibition held at Dresden. He visited that in the company of a Ceylon Civil Servant and there they were shown everything that was most modern and latest methods of fighting diseases was demonstrated. There were sections organized by England, United States and by all European countries like France, Czechoslovakia and Japan and even South American Colonies but Ceylon had been represented very, very poor.

It was a great exhibition and they went from room to room but they were sorry to see that there was not even a word about Ceylon's Health Units and malaria but, added Mr. de Saram, Ceylon had a place in what was called "Hall of superstition." He was shocked to find such things as devil dances being illustrated from Ceylon. That was due to the lack of enterprise on the part of Ceylon. He thought that at the next exhibition Ceylon would do better. There were three places in Europe where there were those International Exhibitions.

He learnt that the authorities of the exhibition in question gave Ceylon every opportunity to participate in the International Exhibition. He referred to those exhibitions because at the present time all talked about making Ceylon better known. Continuing he said that in those exhibitions Canada for instance, had her pavilion as big as that of the British Empire showing their great railways, forests etc. Ceylon on the other hand was conspicuous by her absence. For that Ceylonese should not blame anybody else but themselves.

Referring to the youth movement in Germany the lecturer said that before the war, everything was in strict order. There was, so to say, military discipline. But after the war the youths rebelled against that method and started the youth movement, saying that they wanted to be free. They did like to have the protection of their elders. They liked to roam about from country to country. Thousands of boys and girls, (bareheaded most of them) wandered thus with their little baggage and their musical instruments sometimes. With a view to bringing those youths under control the elders began providing them shelters in various parts of the country. There was no exaggeration when he said that in every little town and every big town there was a youth hostel where youths could go and seek shelter and where there were libraries, running water, swimming baths etc., everything was well organized. Those places were far more comfortable than the Y M C A's or Y M B A's. In the evenings one would find about seven or eight hundred youths assembled in those hostels either debating, reading or holding religious and political meetings in various rooms.

Continuing he said that nowhere in England or in Europe was there a so strong colour distinction as in United States of America but that colour distinction was observed only among the American and the Negroes. Except for that there was no other distinction against coloured men of other nationalities.

"I know" said Mr. de Saram, "if you like to have trouble you can get it. Peoples sometimes mistake Ceylonese for Negroes and you might not be well treated and if you lose your head you will be badly treated and you will get more trouble."

Continuing he said that he was an enthusiastic prohibitionist but after his visit to the United States

of America he had hardly met, except the Padres and Missionaries, anybody who agreed with the lecturer. Prohibition was very unpopular with the people. The Americans did not want it. But whether they liked it or not it was there and it was impossible for them to get drunk. Continuing he said that almost every labourer had a motor car and everybody patronised the radio. There was no licensing fee. Everybody could keep a radio. It was said it was all due to prohibition that they did not spend their time in saloons.

Y. M. B. A. RELIGIOUS EXAMINATIONS.

Pupil's Examination. The list of 'Prize-winners at this examination, held on the 8th March last, was published in the last issue of the Buddhist.

The results of the same have been published in book—form consisting of 84 pages.

In Grade I there are 1396 passes, as against 802 in the previous year.

There are 1067 passes in Grade II, and 569 in Grade III, compared with 735 and 345, respectively, last year. The number of passes in Grade IV is less by 127, and in Grade VI by 14.

The total number of passes is 3207 in 1931, as against 2192 in 1930.

A comparison of this year's results show a great improvement over those of 1927. The number of passes of Grade I alone this year exceeds by 5 the total number of passes in all Grades of that year.

The total number of passes in 1931 is one less than the total number of applicants in 1927.

The number of students who passed with Honours this year is 77, and with Distinction, 297.

The Certificate given to the best school has been awarded to Sri Sanghamitta Buddhist School of Pamankada. I wish to mention that the Buddhist Sunday School conducted by the Etul Kotte Y. M. B. A. has gained a high position, securing nine prizes in the first five Grades. If its curriculum had included Grade VII, I feel sure that it would have received the Certificate.

Teachers' Examination. This examination will be held on Saturday the 25th July 1931, at the Y. M. B. A. Hall, commencing at 8-20 a.m. The number of applicants this year is 19.

A. KURUPPU.

Hony. Secretary, Y. M. B. A. Religious Exam.

HOSTEL NEWS.

Mr. Alton Wijesekara of Messrs. Robert De Zoysa & Co., has joined the Hostel.

Mr. Seneviratne of Municipal Stores has left the hostel after his marriage. We wish him all success in his wedded life.

Mr. N. S. Dullewe of Kandy was a visitor for a fortnight.

THE BUDDHIST

"Sila Paññānato Jayam"

VOL II New Series

AUGUST ²⁴⁷⁵
1931

No. 4

NOTES AND COMMENTS.

The Late Mr. D. C. Senanayaka. It is with the deepest regret that we record the death of Mr. D. C. Senanayaka which occurred on the 7th inst. Mr. Senanayaka was a most popular member of the Young Men's Buddhist Association of which he held the office of Vice-President for over 15 years. He identified himself with all its activities, and sought in every possible way to extend the scope of their usefulness. Mr. Senanayaka was one of the founders and chief supporters of the Lanka Dharmaduta Sabha. He was also for several years the President of the Lanka Mahajana Sabha. In these various capacities he rendered great service to his country and faith. He led an exemplary life as a Buddhist which won for him the esteem and admiration of all who knew him, while his winning personality, with his unassuming ways, and kindly disposition endeared him to all who came in personal contact with him. In him mother Lanka has lost a loyal and devoted son who could be ill-spared at the present time.

* * *

A Women's Buddhist Association. We heartily welcome the suggestion made by Dr. Malalasekara to establish a Women's

Buddhist Association which is a long felt want. This matter has been frequently discussed during the last few years, and we understand that a representative meeting is shortly to be held to take necessary steps. An institution for Buddhist women is as essential as it is for men. In this crowded city there are hundreds of women employers who have been put to much inconvenience for want of a Women's Home. There are also many visitors from outstations, who are compelled to stay in expensive hotels or in places wholly unsuited to them. Under the new Constitution the scope of activities of women have been widened. We also notice with delight that they are prepared to do their share in moulding the destiny of our younger generation, and in improving the social condition of the masses. They should therefore have their own place of meeting. We are sure that the generous ladies of Colombo with the co-operation of their country sisters will soon usher into existence an institution worthy of their fair name. A project like this suffers from one great drawback, that is, the difficulty of securing a suitable home. But considering the number of wealthy ladies in Colombo

and outside, we do not consider it to be a real difficulty. A Buddhist Women's Association has vast possibilities, and the latent forces of our women may be liberated and used for greater good through organised efforts.

* * *

Scope and Functions of a Y. M. B. A. It seems to us that the scope of activities of our Young Men's Buddhist Associations is rather limited as shown from the nature of work they are engaged in. Our conception of a Y. M. B. A. is that it stands, to quote from the rules of the central Y. M. B. A., for "the advancement of physical, intellectual and social welfare of the members" and also for "the promotion of unity and co-operation among Buddhists." We regret to note that this ideal is not always kept in view. Members of a Y. M. B. A. should be the messengers of health, education and culture to the remotest villages of Ceylon. Every village should be under the influence of a Y. M. B. A. If we thus widen the scope of our activities much of the misery now experienced by our humbler brothers and sisters can appreciably be removed. We appeal to the members of all Young Men's Buddhist Associations to go out in to the field, and

work with and for the common folk for their good.

* * *

Health Exhibitions In this country, exhibitions are often got up at great expense for the laudable purpose of promoting the health of children and mothers. But we wonder in how many shows of this nature are exhibited milk cows born and bred in this country. Child welfare is inseparably connected with a good supply of milk. Milk supply in Colombo is notoriously inadequate and adulterated. In country districts, milk is *not* available. Absence of common pasture lands and unusually strict rules of the road have helped the gradual disappearance of cattle in rural areas. While foreign agencies take good advantage of these exhibitions by advertising their tinned food and drinks our people including officials observe a curious silence in regard to the breeding of cows. The average price of a bottle of milk is cts. 40, and the average earning of a workman is about the same. How can then a poor man afford to give milk to his children. Milk is not a luxury, but a necessity. We trust that Ministers of Health and Agriculture would devise ways and means to improve the cattle breed and to ensure a greater supply of good milk which is essential to child welfare.

Y. M. B. A. SERMONS.

For August, 1931.

2nd August	Pandita Vimaladhamma Thera of Vidyodaya Paivena.
9th August	Talpawila Silawans Thera of Nalanda Vidyalaya.
16th August	Bhikkhu Vajira of Dharma Duta Ashramaya.
23rd August	Mirisse Sudassi Thera of Suddassa Avasaya.
30th August	Bhikkhu Narada of Vijiraramaya.

TO OUR SUBSCRIBERS.

With this issue subscriptions of the majority of subscribers will expire. The management shall be very much obliged if they will kindly renew their subscriptions within this month. Journal will not be sent on credit. Are you going to miss a copy of this only Buddhist Journal?

D. C. SENANAYEKE

An Appreciation

"As simple as a child," so said one among the large crowd that had gathered together to pay their last respects to the departed leader. No other words could have summed up "D. C." (for thus was he spoken of by everybody, friend or foe) more succinctly or more truly. Simplicity was his dominating characteristic, simplicity and kindness and an instinctive sympathy that endeared him to all who knew him. No man was more approachable than he, no one more generous with his assistance when he felt convinced that help was merited. Yet it was not until F. R.'s death that D. C. received his full meed of recognition from the world. F. R. had stalked, like a Colossus, in the public life of Ceylon and all others suffered by comparison. His untimely demise was an irreparable loss to many causes. D. C. stepped manfully into the breach made by Mara having mercilessly snatched away one of Ceylon's greatest men. He had an ambition, mostly harboured in secret, that he would make good F. R.'s loss in the latter's varied activities, and in many respects he did. Always generous with

his money, his liberality increased manifold since then. If he had lived to a ripe old age, as he deserved to do, there is no doubt that his donations to public benefactions would have been second to no one else's. He lacked, it is true, F. R.'s qualities of leadership, powers of persuasion and sweet reasonableness, but what gifts

he had he always placed at the disposal of those that would use them. He had not the politician's ability to compromise—the strategy that some call statesmanship and others, less charitably inclined dishonesty. That was why he was never happy as President of the Lanka Maha Jana Sabha, a position that was thrust upon him mainly, if not solely, because he was F. R.'s brother. He had many schemes for the betterment of his people, some of



The late Mr. D. C. Senanayake,
VICE PRESIDENT Y. M. B. A.

them carefully planned in detail and well thought out. Given time he would have achieved their fruition, though his impulsiveness was often a serious drawback to successful organisation. Himself most scrupulous in all his dealings, he flew into a rage immediately he felt that something not quite straightforward was going to be

done by his colleagues. He was of the emotional, rather than of the intellectual type, and religion, particularly the ceremonial side of it, appealed to him strongly. Of the Senanayake brothers he was the most pious. The Dharmaduta Sabha had in him their tower of strength, and it will be a long while before they find another supporter equally enthusiastic. He hated to be thought "unsporting," or to disappoint anybody. That was why, for instance, when he once won a Cup at the races he allowed his friends to drink champagne in it at his expense, though he himself was an ardent temperance worker. When faced with the obvious inconsistency, the reply he gave was characteristic of the man: "I could not displease them and I am prepared to suffer the consequences." He had a strong partiality for the simple life of the villager and was deeply concerned to see habits of

simplicity and thrift fast disappearing from the people. He was much grieved at the absence of mutual trust and a desire for co-operation among his countrymen, and did all he could to foster those very desirable qualities. He looked back with admiration to the glorious achievements of his ancestors—he himself claimed descent from the Bodhidhara princes and was justly proud of the fact—and he was anxious that once more the Sinhalese should be able to hold up their head with confidence, begotten of self-reliance. He was very sensitive to criticism, especially when the disinterestedness of his motives was questioned, for he never did a mean thing in all his life; he was most honourable.

His early death has created a wide gap in the Buddhist ranks, a gap that is difficult to fill, because men of his type are few and far between.

G. P. MALALASEKERA.

FREE SPEECH IN CHILDHOOD.

By Bertrand Russell.

I was brought up on the great Liberal watchwords, of which freedom of speech was one of the chief. But, like all the other liberties of the Victorian age, there was a catch in it. Adults were to have freedom of speech, but only after they had listened for twenty-one years to all their elders saying "Hush! Hush!" whenever they opened their lips. The result was what is called liberty without licence, i.e., liberty without knowing how to use it. Our age has not the capacity for compromise that belonged to the age of our grandfathers. Most people have ceased to believe in free speech, while those who continue to believe in it, of whom I am one, believe that it is good even for children.

At Beacon Hill School, on the South Downs, my wife and I are putting into practice our theories of education. We are now at the end of the fourth year, and are beginning to be in a position to say something of results. The children in our school are not completely free, as some newspaper reports have represented them as being, but they do have complete freedom of speech. No child is ever told "You ought not to say that." I have met people who imagined that they practised this policy, but in general they deceived themselves. Almost everybody has a theory as to what children are like, and is displeased when children say things tending to disprove this theory. And although we can all remember despising

our own parents and teachers,' we like to think that the young whose parents and teachers we are have an attitude totally unlike that which we had in youth. It is thought also that while freedom of speech, in general, is all very well, it must, of course, be subject to the limitations imposed by good taste. At Beacon Hill School such limitations are not imposed. There is no check upon irreverence towards elders and betters, and no check upon scientific curiosity, and no check upon the choice of words.

The advantages of this system are numerous. In the first place, it is more or less possible, within limits, to know what the children are thinking. The technique of psychoanalysis has been invented to undo the effects of the "Hush! Hush!" policy by teaching people to say what hitherto they have only thought. We think it is rather a mistake to give people an expensive education in concealment resulting in nervous disorders, and then give them an expensive re-education to break down the concealment and possibly, cure the nervous disorders. When children are left free as regards their language, they say from time to time such things as Freudian text-books assert that they must be thinking, but being able to express their thoughts freely, they are not obliged to give them some fantastic form and become to that extent out of touch with reality.

I regard a robust sense of reality as a very valuable possession. Children are, to begin with, ignorant, but full of scientific curiosity. The purpose of conventional education is to leave them still ignorant, but to destroy their scientific curiosity. For this there are various motives, political, religious and moral, but all of them have their source in a deep-seated fear of reality. The orthodox view seems to be

that God made the world, and that it is so horrid we had better know as little about it as possible. For my part, I accept neither premise nor conclusion in this argument. By the mere tolerance of free speech we avoid destroying the natural scientific impulses of children, so that their minds remain alert and their emotions sane.

I am often asked: "What will happen to your children when they are brought into contact with the real world?" People have an idea that we are creating an artificial paradise from which they will emerge to find, to their surprise, that the world contains evils. I consider, on the contrary, that this is the usual practice in education, and that our peculiarity consists in not presenting a fairy-tale world to the child's imagination. In ordinary education the child is brought up to believe, or at least to pretend to believe, that his parents and teachers are impeccable, that his country is always right, that statesmen of his own country and political party are invariably high-minded, that the wicked are easily discerned and invariably defeated in the end, and that only persons of rare depravity such as one is very unlikely to meet would be guilty of any sexual irregularity. Captains of industry, proprietors of great newspapers, admirals, generals, Privy Councillors, and such, are represented as invariably guided by the loftiest public spirit. When the young man goes out into the world and begins to see through all these amiable falsehoods, he almost inevitably becomes a cynic. Cynicism is the price we pay for a fantastic ethic. Children brought up with a sense of reality will not have to suffer this shock.

From a narrowly educational point of view the effects of free speech are amazingly good, not only as regards the

scientific outlook, but also in literary ways.

To begin with the scientific aspect. The absence of the sex taboo is much more important than is generally thought, especially, I think, for girls. Most boys who have a scientific bent are interested primarily in machines, where the sex taboo is no hindrance. Thus mechanical sciences can flourish, while others cannot. We find accordingly that civilisations dominated by the machine are an outcome of Puritanism. Girls, however, if they have a scientific bent, tend as a rule to be biological in their interests. The teaching of biology is rendered very difficult by the sex taboo. Anatomy and psychology as presented in books designed for children always stop short at a certain point. The children perceive this, and conclude that the matters omitted are not suitable for scientific treatment; they think about them all the more, but fantastically, not rationally. The fantastic ideas that they acquire in childhood sink gradually into the unconscious, whence they dominate adult behaviour, making it the ridiculous and irrational absurdity that it generally is. And in this process the scientific interests of intelligent girls are blocked. If later on they study, say, medicine, they have to overcome inhibitions, which they can do only with the intellect, not with the feelings. A doctor's understanding of a patient's body ought to be effected not only by the brain but also by the viscera. As a rule, however, the viscera and the brain have become disconnected as a result of early taboos.

As regards literature, the children's diction is exact and expressive; their emotions clothe themselves spontaneously in appropriate language, and they do not acquire that bookishness which is the bane of artificial culture. They produce

poems which are suggested by the ordinary sights and events of their everyday life, and not by imitation of some poet who imitated some poet who imitated some poet who imitated Homer. The only respect in which they imitate Homer is that most of their poems are produced not by a single author, but by a syndicate. The same thing applies to plays. Each term they compose a play in which, broadly speaking, each actor invents his or her own part, though other children may on occasion contribute suggestions. They make their own costumes, and in general put in a few songs for which they compose the music. Each play alternates between comedy and high tragedy. They used to insist upon everybody dying at the end, but now they are generally content with one murder. In poetry, however, they are much more serious. Some poems are individual, but more frequently they sit round in a group and all contribute, though the subject may be suggested by one among them. The oldest among them is just eleven, but he is not a great contributor to the poems. In fact the two best poets are only seven years old. This aspect of their work is best illustrated by examples. One day, in the course of a walk, they came upon a ruined farmhouse which they examined with great interest. On returning home they produced the following poem.

THE DESERTED FARMHOUSE.

Over the hills in a valley to the East,
Lies the ruin of a farmhouse where the
fires have ceased,

The glitter on the barn-top
Makes it seem alive,
But only feathered pheasants hop
Where chickens used to thrive.

There is an ancient donkey-well,
But the donkey is not there;
Years ago the slates all fell
And left the roof quite bare.

The house was built of Sussex stone,
Its roof was tiled with red,
But now a ruin, all alone,
It crumbles down instead.

Its wooden beams are rotten now,
Of grass and earth the floor.
In dirty shed the rusty plough
Stands useless by the door.

There used to be chattering people,
There used to be flocks and herds,
But now the fields are empty,
Except for the rabbits and birds.

On another occasion they came upon a
churchyard, which stimulated a more
fantastic type of imagination.

IN THE GRAVEYARD.

Sitting on a gravestone
I saw an old crone,
Counting yew berries
And shrivelled up cherries,
Weaving nettles
And tearing petals.

"Have you seen my husband
Wandering around,
Ghost from the graveyard
Out of the ground?"

I answered: "No, crone,
Nothing I've seen
Except one chin bone
With flesh between"

Up rose the moon high;
Three shadows danced by.
One was her husband,
One was her child,
One was her love-bird
Weird and wild.

She threw
Cherries at her husband,
Berries at her child,
And a little shirt of nettles
For her love bird wild.

I could give many more examples, but these two ought to suffice to dispel the idea that a scientific attitude is inimical to the imagination. I firmly believe that our methods enable a child to acquire knowledge without losing the joy of life and to become scientific without ceasing to be spontaneous. I hoped that this might be the case when we founded the school, and my hopes are now confirmed by nearly four years' experience. —*The New Statesman and Nation*.

SERENE CALM.

By Professor Guiseppe de Lorenzo.

[Professor de Lorenzo is a Senator, and the celebrated translator of *Majjhima Nikāya* into the Italian. He is one of the great modern followers of the Master. Senator de Lorenzo has a little Vihara in his own house in Naples.]

If death in ancient Buddhism was considered as the worthy, joyous and well-wished coronation of the life of a being in whom is already extinguished all thirst for existence, there is reason to consider other qualities which Buddhism demanded for one to be able to follow in this sharp world a way not tormenting and not harmful. And in fact strength and impassibility of mind, and serene calm in supporting all exterior vicissitudes, pity and compassion for all beings of whatever

kind, of whatever world, destined and dragged by their own will to exist, to suffer and to endure, the end of all hope which can implicate the satisfaction of whatever desire, whether earthly or over-earthly, the absolute extinction of all subjective impulse of the heart—these qualities, if on one side they will recall to us Stoic and sometimes Christian virtues, on the other, as we shall here see, will indicate to us precisely what a profound difference exists, in a certain sense

between Buddhism, Stoicism and Christianity.

In the twenty-first discourse of the *Majjhima Nikāya* or Medium Collection, the Buddha in this manner exhorts his disciples to suffer as Hamlet says:—

“The slings and arrows of outrageous fortune.....the whips and scorns of time, The oppressor’s wrong, the proud man’s contumely.”

“There are five ways of speech which folk around you can use—timely or untimely, true or false, gentle or rude, useful or worthless, friendly or unfriendly. A disciple may be gentle, mild and peaceful, so long as pleasant talk may touch him. I call not that disciple gentle who shows gentleness simply to obtain clothing, food, bed and medicine in the case of illness. Him I call gentle who shows gentleness in esteeming, honouring and treasuring the Precepts.

“Even if robbers and murderers were to cut you in pieces with a saw, he who became angry would not obey my instruction. Therefore, disciples, ye must exercise yourselves and say: ‘Our mind shall not be troubled, no angry word shall come out of our mouth, friendly and kindly will we be, of amiable disposition free from secret malice. We will suffuse that person with a gentle mind and rising thence, we will suffuse the whole world with a gentle mind, wide, deep and unconfined and cleared from wrath and scorn.’”

Gotama gives in the sixty-first and sixty-second discourses famous as *The Exhortation to Rāhula*, similar instruction with various arguments to his son, Rāhula, who became, like himself, a mendicant ascetic. With this same title King Asoka with his classic lapidary chisel in the famous Edict of Bairāt, mentioned both discourses, not one only, as was previously thought, but specifying the first with the

summary word “falsehood,” of which that discourse treats, and characterising the other exactly with the word “distaste,” which is the principal theme of the second.

Now this is the part of the sixty-second discourse which exhorts one to bear unmoved outside events, to be always mindful of one’s own frailty and to be compassionate with all living things: “Rāhula, the right way to regard, in accordance with truth and perfect wisdom, the elements of earth, water, fire, air and space is to say, ‘This belongs not to me; this I am not; this is not my self.’ So regarding these, you will become tired of them and will detach your mind from them. “Rāhula, live like earth, water, fire, wind and space, for then your mind, if touched pleasantly or unpleasantly, will not be troubled. Just as men cast upon the earth things pure and impure, just as water washes them, fire burns them, wind blows upon them, and space is not limited by anything, even so should you live like them. Live kindly and all hatred disappears; live pitiful and passion disappears; live joyful and all dislike disappears; live calmly and opposition disappears. If you are mindful of aversion, all charm will pass away; if you are mindful of transience, the darkness of self will disappear. Exercise thoughtfully, Rāhula, breathing in and out, it brings great gain and great advancement”

If from this teaching is taken the moral part and more particularly Indian, that of compassion and pity, it is clear that mendicant asceticism, which conformed and accustomed itself to such precepts of the Master, would moreover succeed on this side in giving of itself a type perfectly similar to that man truly free, that sage whom Horace, according to the Epicurean and Stoic philosophy, describes for us in the seventh satire of the second book:—

"Who then is free? The philosopher who controls himself, whom neither poverty, death nor bonds affright, brave to resist his passions, honours to despise and self-contained withal, both smooth and round, so that no foreign matter can to his polished surface cling, 'gainst whom even Fortune rushes impotent and maims herself." How really more than one disciple attained this superior realisation of resolute calm the one hundred and forty-fifth discourse of our collection proves. There a monk named Punna, after having received the teaching of Gotama, presented himself to him one evening to tell him that he intended to go to the land of the Western Sunas. On such a request the following dialogue takes place between the Master and the disciple.

"O Punna, the Western Sunas are a wild and barbarous people. If they insult and injure thee, how wilt thou feel then?"

"Lord, I should think how gracious they are not to punch me with their fists, strike me with stones or beat me with staves."

"But if, Punna, they do that, how wilt thou feel then?"

"Lord, I should think how kind they are not to give to me blows with a sword."

"But if, Punna, they do that, how wilt thou feel then?"

"Lord, I should think how kind they are not to kill me with a sword."

"But if, Punna, they do that, how wilt thou feel then?"

"Lord. I should think, 'There are disciples of the Master who loathe and despise body and life, who seek and seize a mortal weapon; now I have found it without seeking.'"

"Good, good, indeed, O Punna! Gifted with such placid patience, thou wilt be

well able to live in the land of the Western Sunas; be it as thou wilt."

Thus the keen mind of the Master understood, proved and approved the high feeling of his disciples. Afterwards the arrival of Punna in the land of the Western Sunas, the famous Huns, had, it is true, a result quite different, since those barbarians, instead of attacking and assaulting the extraordinary man, became by hundreds and in a little time followers of the doctrine preached to them; whilst Punna himself soon after died there a natural death; "he extinguished himself from passion," as is said at the end of the story.

Now the two preceding discourses, but more specially this last fragment of dialogue from the hundred and forty-fifth discourse, will have reminded some reader by their contents of the celebrated eighth little flower in which Saint Francis taught brother Leo what was true joy. Such similarity of the said Buddhist discourses with one of the very beautiful gems of Christian ascetic literature, if from one side it helps us to perceive clearly the intimate affinity existing between the essence of Buddhism and that of Christianity, on the other side it causes us to see with no less clearness the profound divergencies of the surroundings.

The intimate relation between the two doctrines had already been seen and indicated by Schopenhauer, who wrote that if we make abstraction from the forms, the products of exterior circumstances, and go to the bottom of things, we find that Sakyamuni and Master Eckhart taught the same thing, only that the former could express explicitly his thoughts, whilst the latter is obliged to clothe them with Christian myth and to accommodate to it its expressions, using, however, the allegorical form like the Neoplatonists made use of Greek myth.

In the same sense it may be noted, that the detachment of Saint Francis from comfort to lead the mendicant life, is similar to the greater step of the Buddha Sakyamuni from prince to beggar, and that correspondingly to that the life of Saint Francis and his order was a kind of oriental ascetism.

It is also worthy of note that his fraternity with the Indian spirit appears also in his great love for the animals and his companionship with them whom he continually calls brothers and sisters. As also his fine song with the praise of the sun, moon, stars, wind, water, fire, earth, of all creatures and of death, reveals exactly his occult, innate Indian spirit. In spite of all these similarities and exactly because of them, appear more lively and profound the differences between the prevalent expressions of Buddhism and those of Christianity.

There is above all a difference of form. The elegiac sentimental, plaintive tone, sometimes even weeping, which generally prevails in all Christian writings does not at all correspond with the form so clear, precise, classic and marble like of the Buddhist dialogues. This rather recalls some page of classic literature, Greek and Roman or rather some aphorism of the great Lao Tse. In certain cases it has remained superior to both by the richness and beauty of the comparisons drawn from the various forms of life, and from the sublime vision of the sky, earth, fields, rivers, mountains and the sea.

A difference, then, of mind. The heroic mind of Channa, who, after having proved that he had for a long time served the Master, and indeed gladly not sadly, since it behoves a disciple to serve his Master gladly and not sadly, announces that he will be able blamelessly to seize a weapon, and the no less heroic mind of Punna,

who serenely asserts that "there are disciples of the Master who loathe and despise body and life, who seek and seize a mortal weapon: now I have found it without seeking:" such minds and others and many more like them for their noble, resolute, dignified fortitude, certainly would not fall into ecstasies for the mortal pangs and deep pains which Jesus suffered in the Garden of Gethsemane, and would not at all admire the perpetual torrent of tears of the little pauper of Assisi, however much this torrent may be in his manner infused with celestial joy.

It is not without meaning, indeed, that the symbol of Christianity is incorporated in the sorrowing Crucifix and in all the complex road of Calvary and the Passion, whilst that of Buddhism is represented by the statue of the Buddha, smiling and serene, in perfect, placid and imperturbable calm.

Also notable in this matter is the fact that our greater artists of the Renaissance had generally had, I might say, a certain repugnance for the Crucifix and have, for the greater part, preferred to represent the victorious Redeemer as more in harmony with the ideal of higher humanity which formed the basis of their vision. Thus the Olympian form of Michael Angelo's Christ of Minerva, or that formidable one which is in the Judgment; the majestic figure in Raffaello's Disputation; and that leonine one of the Transfiguration; Correggio's Redeemer, of which the copy is at the Vatican, and many others are rather an emanation and sublimation of a Pheidian God, as well as an exact representation of the common Christian ideal. There is also Marco d'Oggiono's Saviour of the World in the Borghese Gallery and Leonardo a Brera's head of Christ, which in its smiling and youthful aspect and the posture of the

hands and the visage recall in a singular manner the ideal image, in Indian sculpture, of Ananda the beloved disciple of the Buddha.

This shows that our artists have naturally and spontaneously attained a serene and superior human ideal agreeing with that developed among their Aryan brothers of India, without stopping excessively at the image of patience and suffering which had come to them by the Semitic road through Christianity, and was not such as could satisfy their desire for beauty and sublimity.

The tearful and timid figure of the innocent Lamb of God devoted to sacrifice was to be for the descendants of the Greeks and Romans, very little edifying: for them as for the Indians the symbol of the proud lion or the powerful elephant would have been much more strengthening and inspiring—serene and calm in the consciousness of their own victorious strength.

The figure of the Saviour, the Redeemer himself, he who saves humanity by his sacrifice, is far distant from that of the Buddha who only saves himself and indicates to others which is the way to save themselves. The redemption of mankind by means of another who sacrifices himself for them is for Buddhism an absurd inheritance of savage prehistoric prejudices. It is found religiously exposed in Christianity and artistically reproduced in various works, such as Goethe's *Faust* in a mystic sense, or in the *Flying Dutchman* of Wagner.

Every man has within himself his own redemption which cannot be transported or imputed to another, because every man has within himself complete all the energy, all the formative *will* of the Universe, able to affirm itself or to deny itself. For the same reason to be considered

equally absurd is the Biblical damnation of mankind through original sin, which constitutes the opposite pole of redeeming evangelical sacrifice. Both are Semitic concessions arising from the essentially materialistic views which the Semites have always had of the Universe. In fact nothing similar is found in the ancient Indo-European religions and philosophies, in which every man is always considered as a *microcosm* who has so far within himself the capacity to damn or redeem himself. In this sense only, simply as a symbol of the man who affirms or who denies his existence, could the figures of Adam and the Redeemer have philosophic value.

But as it is ecclesiastically understood, the myth of Adam is also more stupid than the other, because original sin was not really necessary to express the affirmation of existence which was already determined by the existence itself and all other desires preceding sensuous desire. Sensuous desire indeed serves to maintain the species, just as the desire for food serves to maintain the individual, but both have equal value as regards the thirst to live (*tanha*) of which alone they represent two different manifestations.

For this reason before *Nibbana*, the final extinction, a man finds himself so distant that he may have completely wrenched away from himself sensuous desire, but may not have succeeded in conquering a certain individual desire as, for example, avarice, vanity, as another man who may have conquered the one but not the other.

Gotama therefore in his discourses does not give to sensuous desire an importance excluding other desires, but putting it, as is natural, at their foundation, he considers them all as different manifestations of that one desire for life to break down which it is necessary to extirpate, eradi-

cate and remove all its manifestations and objectifications, thus to be able free and unfettered to aspire to the peace of final extinction. Finally, the comparison between the Buddhist discourses and the dialogue of Saint Francis makes us perceive a very profound difference in the motives which determine respectively the actions of Buddhists and those of Christians, and in the ends which these actions desire to attain. •

Faith and the *fear* of God, the belief which, by prayer can and ought to propitiate this threatening and vindictive power; the *love* of Jesus, son of God, who became man and by his sacrifice and sufferings saves us from our sins; the *hope* of ascending after death into heaven to enjoy there eternal bliss; Christian *charity* actively to extend to one's own neighbour; the *passion* of sacrifice, mortification, martyrdom, with the accompanying madness and consequent fanaticism—these are motives and ends which, in whole or in part, have always existed in Christianity and have made of it an active religion, of zeal and propaganda, with all the hurtful consequences, fatal ones which come from the spirits in which desires are not yet completely exhausted, but are directed and tormented by religious ways. Certainly, if we wish to subtilise somewhat of all this, as for example the sacrifice of Jesus Christ for the welfare of men, it could be considered as purely symbolic, but such symbols have generally assumed forms of reality so precise, that even superior minds like Saint Francis have not been able to free themselves from them: to say nothing of Saint Dominic, Saint Teresa, Saint Catherine of Siena and others of our Christian saints, in whom the right and holy life has not always been illuminated by right perception. All these Christian saints, and also Saint Francis, have in

certain respects at the most some similarity to the Brahman ascetics, but not to the Buddhist monks. And if in Christianity there has at some time arisen a spirit truly ascetic in the Buddhist sense, such for example as Meister Eckhart, who scrutinised with a mind really superior the essence and end of life and the world, it is well to mention that this supreme mind owed solely to its premature death the favour of not suffering by a papal sentence the end of Giordano Bruno.

The same Giordano Bruno with his magnificent philosophy, his noble life devoted entirely to the service of a high ideal of the spirit, with the magnanimous resignation and heroic fortitude shown in death, has a much greater affinity with Indian and Buddhist ascetics, than they have with these holy Christians. Schopenhauer, therefore, could with reason say that the spiritual country of Bruno, this direct heir of Plato, was not Europe but India, and he could jokingly say that he was the soul of a Brahman incarnated for some anterior sin in a European body. Truly Indian indeed was his thought, his life and his heroic death.....He declares what in his opinion is true constancy and fortitude of mind; "because he does not consider that as the true and complete virtue of fortitude and constancy which feels and tolerates troubles, but that which, not feeling them, bears them. He does not consider as complete divine and heroic love that which feels remorse or pain for love of another, but that which has no sense at all of the affections of others, whence he attained to such pleasure that no displeasure can divert him or make him give way. And this is to reach the highest bliss in this state, to have enjoyment and not to have the sense of pain." For it is clear that this supreme bliss of Bruno, this cessation of pain, this

enjoyment in the noble sense of Epicurus resembles, much more than the sadness of Jesus and the tears of Saint Francis' the even-minded felicity of the Buddhist sage, the serene calm of ancient Buddhism. And that it is not indeed so distant from the ideal of the Buddhist mendicant, Bruno himself shows when he says that "No one can taste what thing tranquility of spirit is, unless he is poor or like a poor man.

Therefore in Buddhism and the discourses of Gotama no trace is found of the abovementioned Christian virtues or pseudo-virtues. Neither faith nor fear of God; because a god, it has been seen before, has ceased to count or has no longer any power, and the gods are only myths of natural forces, forms and phenomena. Consequently there is no need to propitiate with prayers and devotion an undervalued or impotent divinity. The wish to gain peace by means of prayer to others is said in the Samyutta Nikāya, Book IV, to be as if when a stone were thrown into deep water people came and prayed, implored, joined hands and knelt saying, "Arise, come out dear stone and leap upon the bank," but it stayed at the bottom.

Thus, no outside force, divine or sacerdotal, can withstand peace won, just as one cannot by curses prevent oil from floating on the water. Given such a mode of conceiving things, it follows that man in Buddhism finds himself alone before the Universe, "his head erect and armed" against nature and against himself, since he himself is profoundly rooted in nature with his thirst for existence, which he must first destroy if he wishes to extirpate from himself the roots of nature and the world.

Man is therefore sole lord and master and responsible for his own actions and his own destiny, and he alone can give

himself his redemption; no god or god's son can redeem him from his suffering. This profound and superb thought which is concisely expressed in the one hundred and sixty-fifth verse of the Dhammapada, "By oneself one is guilty, by oneself one is wicked; by oneself one is guiltless, by oneself one is pure; each one by himself is good or bad; no one can redeem another"; this thought Shakespeare almost identically expresses through the mouth of Iago towards the end of the first act of Othello:—

"Virtue! A fig! 'Tis in ourselves that we are thus and thus. Our bodies are our gardens, to the which our wills are gardeners; so that if we will plant nettles or sow lettuce, set hyssop and weed up thyme, supply it with one gender of herbs or distract it with many, either to have it sterile with idleness or manured with industry, why, the power and corrigible authority of this lies in our wills. If the balance of our lives had not one scale of reason to poise another of sensuality, the blood and baseness of our natures would conduct us to most preposterous conclusions, but we have reason to cool our raging motions, our carnal stings, our unbitted lusts, whereof, I take this that you call love to be a sect or scion."

It is certain that this ethic, Buddhist or Shakespearian or of whomsoever it may be, which assigns to each one the whole responsibility for himself, is much stronger and nobler than any other religion whatever, which commands man to await and implore from others his own redemption, or to accuse others for his own perdition.

When one has reached such a consciousness of his own being, he has no longer any need for any hope, and in fact, in Buddhism, hope is likewise a fetter, a perplexity, an illusion which drags the ignorant person from desire to desire,

whether for present welfare, earthly, or future welfare, celestial, perpetuating his existence, his misery and pain. Buddhism, therefore, is a philosophy so to speak, without hope in the etymological sense of the word, but it must be said that he who has no longer any hope has cast away from himself "every vain hope by which he consoles himself with the children of the world"; he has unloosed himself from these "bitter deceptions" and proceeds free and secure through the arduous and solitary way of redemption. And as he has unfettered himself from the chains of hope, thus he is liberated from the prejudice of charity; from charity, not in the sense of beneficence which before this has been always a high Buddhist and Indian prerogative, as is expressed in the one hundred and seventeenth hymn of the tenth book of the Rigveda, and as is concisely indicated in the eighth section of the Auguttara Nikāya—"I gather, these do not gather; it is not proper for me who gather to give nothing to these who do not gather," but as regards charity in the Christian sense as writer in the "Emporium" of February, 1903, says, "Charity fruitful, which comprehending the utility of life, wishes to defend and propagate it" of this fruitful charity which brings forth the Crusades and Missions *de propaganda fide*, which seeks warmth at *autos da fé* and feeds on utopias of liberty, equality and future social welfare, such charity Buddhism preferred to do without. This charity which cannot be exercised except with passion and actions, and therefore necessarily cannot refrain from provoking reactions and contrary passions, torments and pains, is too much like the vain ideal of the ingenious gentleman, Don Quixote, who, having undertaken to proclaim the beauty of Dulcinea, redress wrongs, repair offences, protect the weak and administer

justice only succeeded in provoking new woes and wrongs, other offences and perpetual injustices, and at last finished with being thrown to the ground by the Knight of the white Moon. And after the sad defeat "Don Quixote, fatigued and giddy, without raising his vizor, as if he were speaking from a tomb, with a voice weak and infirm said: Dulcinea del Toboso is the most beautiful woman in the world and I am the most unfortunate Knight of the earth and it is not well that my weakness should gainsay this truth"; thus men in no wise instructed by the experience of millenniums on the vanity of their utopia, continue with the dry bones to proclaim the excellence of their Dulcinea Christian charity.

In other ways this active charity, this passionate Christian love is not a virtue of primitive Christianity shared by Jesus, who acted on Aryan or Perso-Indo-Greek principles, but as Nietzsche justly observes in his last book but one, *The Will to Power*, it is a manifestation of the Semitic soul incorporated in Paul who transplanted into the soil of the Roman Empire the soft and tenacious parasite plant of this Semitic pseudo-virtue, which never was Greek, Indian or German!

The founder of Christianity, as Nietzsche also observes, obliged bitterly to repent of having revolted to the lowest strata of society from Hebrew intelligence, which conceived it according to the spirit which it understood, has fabricated a personal God, a personal Redeemer, a personal Immortality, and has retained all the paltry stuff of the "Person" and of "History" from a doctrine which denies all reality to that which is personal and historical. In such guise, Christianity has become something fundamentally different from that which its founder

made and desired, and, from an ethical philosophical movement of Aryan origin, it has passed to form a political hierarchical church with a Semitic base.

But primitive Christianity, in its substance and in its manifestations, is very different from Buddhism, as Nietzsche again justly observes, who, on that account, places the Buddha against the Crucifix. "Buddhism," he says, "is a detachment from life, expressed with philosophic clearness and derived from a high grade of spirituality, from the midst of the superior castes. Christianity, at bottom, desires the same thing, but moving from a profound ignorance, without consciousness of that which it desires resting attached to beatitude as a goal. Buddhist movement is like a beautiful evening, a perfect sweetness and mildness; it is thankfulness towards all that which lies behind including even that which is lacking—bitterness, disillusion, rancour, in fact, high spiritual love. Thus, the refinement of philosophic denial is left behind and it rests from it, but from this and from its origin in the superior castes it still has its spiritual glory and sunset glow. The Christian movement is one of degeneration out of elements of waste and refuse of every kind. It does not express the decay of a race, but is from its beginning an aggregate of various degenerative forms growing together. It is, therefore, not national, not determined by race, but turns to the disinherited everywhere. It has for foundation rancour against all that which is successful and masterly, and has need of a symbol which represents malediction against the successful and masterly. It stands in opposition also to every spiritual movement, to all philosophy; it takes the side of the party of the stupid and speaks a curse against the spirit.

Buddhism, on the other hand, was able in its way to reform the oppressed, the proletarians, the derelicts, even those expelled from human society, and to lift them up to that high eminence attained by the ascetic strength of Gotama. Characteristic of such power is the conversion, related in the eighty-sixth discourse of the *Majjhima Nikāya*, of the famous brigand Angulimāla, cruel and sanguinary, accustomed to slaughter and massacre, pitiless to men and animals, who was conquered by the unshakable serenity of Gotama, and received by him into the Order where in a short time he became one more of the saints. Soon after he had become a monk in the train of Gotama, the latter met at Sāvatti King Pasenadi, of Kosala, who, with five hundred cavalry, had started to hunt for the terrible bandit. Gotama said to the King, "Now, great King, if thou saw'st Angulimāla with his hair and beard cut off, clothed in the yellow robe, gone from the house to the hermitage, weaned from killing, stealing and lying, with simple food, living chaste, in pure virtue, with noble manners, what then would'st thou do with him?"

"Lord, we should reverently greet him, rise up before him, invite him to sit down, beg him to accept clothes, food, couch and medicine in case of an illness; we would offer him as is fitting, protection, shelter and guardianship, but Lord, how could so wicked and depraved a man show such purification of virtue?"

Just then the honourable Angulimāla sat down not far from the Exalted, who pointed with his right hand and said to King Pasenadi, "This man, great King, is Angulimāla." Finding himself suddenly beside the fierce brigand, the terror of his lands, the King at first felt shuddering and terror and then, hearing how that man had been transformed by the

doctrine, was filled with wonder and reverence and concluded, "Lord, it is wonderful; Lord, it is extraordinary how the Exalted tames the untamable, quietens the loud, satisfies the insatiable! He, Lord, whom we could not conquer, the exalted has conquered without punishment or sword."

The victory was so complete that one day the monk Angulimāla, having gone round for charity, struck by the furious people with stones and potsherds in the village street, suffered with placid patience the blows, returning calmly to the Exalted, with head broken, blood dripping, his bowl broken, his robe torn, and the Exalted said to him, "Suffer, O saint! Suffer, O saint! By this action thou pay'st, O saint, now in this life what thou would'st suffer infernal punishments for many years, many ages and millenniums."

But Angulimāla, if he is the most renowned, yet he is not a rare example of this efficacy of upraising and sublimation exercised by Buddhism upon the most wicked and rejected, who were able by dint of the ascetic virtue inspired by the doctrine to become at last an object of veneration for the King.

Thus, says Adhimutta, in verses 724 and 725 of the *Theragāthā*, "The direct word of the saint struck the mind of the slayers so that they threw away their arms and knives, and some fled cursing their business, while others begged to be received into the Order. And received into the discipline and Order of the Blessed One, the intelligently gained the wisdom of the Awakened One; roused from passion, healed and ripened, they followed the way to the ineffable kingdom." And thus we see a humble outcast, Sunita, become holy in stanzas 620 to 631 of the *Theragāthā* received by the infinite, watchful mercy of the Master; and similarly, Panthaka,

an outcast, expelled at last from his family, whom the Master raised from the dust and humiliation, stroking his head, leading him with himself, showing him the way of purification and giving him a linen for the bath adding the words, "Every fault scoured even as this cloth is scoured." These few words sufficed to make the lotus-flower bloom which had been germinating hidden in the mud.

Thus also it happened that Nanda, an uncouth cowheard, being one day in a meadow on the Ganges near Kosambi, heard by chance a discourse of the Master to the disciples, adapted to the stander-by, rich in comparisons, stirring, and he begged suddenly to be accepted into the Order, where he also became a saint. Such is the beneficent pious redeeming influence exercised by Buddhism on all and every being, in every time, in every place—and why?

Because in place of active, passionate charity which is for that reason the cause of miseries and pains, ancient Buddhism puts pity, compassion for all beings which suffer near and afar, small and great, present, past and future. It irradiates all the world with a compassionate mind, with an ample, profound, unlimited mind, cleared and pure from every fanatical element. This compassion is only the sentiment of the strong, he who no longer himself suffers, towards beings weaker than he, whom he sees suffer and whose sufferings he understands and feels, but to whom he knows he cannot give material efficacious help. Thus-Buddhist pity not devoured by a passion for conversion, not defiled by the thirst or ardours of sacrifice, but surrounded with a triple breastplate of serene benignity and illuminated by infinite tolerance, cannot produce any ill.

Because again Buddhism has diffused itself through all Asia by its own force of weight, without any active push, and therefore, without costing a single drop of blood, which would have destroyed all beneficent effect of the moral doctrine. For ancient Buddhism, original, the diffusion of the doctrine is only an historical accident, exterior, with which the founder did not have great preoccupation. It was fully left to the mercy of mankind who, having ears to hear, could according to their will accept good news or not, without need of those violent and passionate preaching missions which, for example, in Christianity, have been the cause of so much evil, beginning from the Epistles of Paul and reaching up to the recent missions in China.

Instead, Buddhist doctrine, even when it is changed into the papal lamaism of Tibet and the middle-class fohism of China, has never divorced itself from an infinite and beneficent tolerance. This has caused Buddhism to be diffused gently and irresistibly almost over all Asia, carrying thither the light of a superior cognition, just as the waters of the Ganges and the Nile swell and expand, without fury and without contests over the arid lands around, enlivening them with all the splendours of tropical vegetation.

Certainly the serenity of Buddhism so calm, so indifferent, so superior to all human things, does not easily agree with human spirits, especially with European and modern, which are feverishly thirsting with passions, emotions and commotions. Just as to-day one does not understand and no longer feels the beauty of the sweet and serene landscape which stretches between Naples and Cuma and which was so dear to the ancients. Instead, one seeks commotion in the confused Ligurian Riviera or the hard and snowy Alps, or among the deep fiords of

Scandinavia, or directly on the ice-floes of the Pole. But he who keeps in his mind the worship of serene classic beauty feels that the calm in the discourses of Gotama is as beautiful as the placid sea-shore from Baia to Miseno which Odysseus saw from the heights of the Laestrygonian rocks—"Never did wave rage therein, neither great nor small; all around was shining calm."

This serene calm of Buddhism is due to the fact that, in the motives of this moral philosophy, in its middle and its ends there is nothing which is any kind of movement or passion. Thus, everything in it tends directly to the extinction of all tumult and the arrest of the eternal circle of life, *samsāra*. In fact, the motive is only one—the vision of pain inherent necessarily in existence. The end is also only one—the cessation of pain, *Nibbāna* or *Nirvāna*, which means exactly extinction; extinction of pain, extinction of passion, extinction of the world. The way or the means which leads to such extinction is the Eightfold Path, the foundation of all Buddhist asceticism. In all this there cannot be any chief place for faith, hope, charity, passion of sacrifice, thirst for martyrdom or other similar virtues, but essentially there comes to reign in it unshakable strength of mind, illuminated with the serenest calm.—*"British Buddhist."*

Y. M. B. A. HOSTEL.

Situation Ideal

Large well ventilated rooms are available for boarders.

When outstation members visit Colombo, enquire from us whether our Guest Room is available. Maximum comforts for minimum charges.

Phone 3341.

Enquiries from the Organizing Secretary
Y. M. B. A. Borella.

DONA CATHERINA AND HER FIRST CONSORT WIMALA DHAMMA SURIYA I.—*Concluded*

By Scrutator

The death of Jayawira was compassed by a stratagem described in the following passage in the *Rajawaliya*: "Vimaladaham Suriya finding it impossible to attack the camp of the Portuguese on account of Mannaperuma *alias* Jayawira Bandara, contrived to send a letter purporting to come from Jayawira Bandara to King Vimaladaham Suriya. The Portuguese intercepted the letter when it was being taken through their camp, and delivered it to their captain. The letter was to this effect:— "Be it known to Undiyarala who is gone out from Kotté and to the captains; tomorrow before noon, I will seize these Parangis and hand them over to you. I will rule the low-country paying tribute to the King of the hill-country." (*Gunasekera's trans p. 98.*)

The view that Jayawira was loyal to the Portuguese and that he fell a victim to a plan hatched by Wimala Dhamma, which is also supported by the Portuguese historian Ribeiro is not shared by Baldeus the Dutch authority—According to the latter "Jayawira was actually in correspondence with Wimala Dhamma, but the Portuguese deliberately forged documents so as to implicate him, and his murder was most treacherously carried out as the result of a cold-blooded plot which was agreed on by the Portuguese Council". (Note in Ceylon: Portuguese Era by Dr. Paul E. Pieris, p. 548).

The army of invasion according to de Queiros consisted of six hundred of the finest Portuguese soldiers that could be found in India and nine thousand Lascarins led by Jayawira—a number which soon swelled to 15 thousand while in the

enemy's country. Baldeus says that in all, de Sousa took the field with 1474 Portuguese; and according to Ribeiro Jayawira's force numbered "20,000 men of war." Whatever it was, after the fate that over-took Jayawira, on whom Fortune had smiled so long, who had amassed great wealth, who had solicited the hand in marriage of Dona Maria Perera, grand-daughter of Raja Sinha I, and who had even demanded that his brother-in-law should be selected as the husband of Dona Catherina herself, after the failure of the foreign proposal—his followers whom he had always rewarded with a lavish hand which endeared him to them, and whom he had led so often to victory, deserted de Sousa.

The Portuguese fought with the courage of despair, neither which nor their prayers to the God of battles were of any avail. They sustained a heavy defeat "in Danture tract" attended with great slaughter, their General, with two hundred and twenty survivors all of whom were wounded, being taken prisoners.

De Sousa received every attention and the best medical treatment the King could have procured, but his wounds proved fatal. Before his death he entrusted to Wimala Dhamma his youthful son who three years later was given his liberty, and who subsequently met with his death at Goa by a fall from his horse.

"In one stern but just act of reprisal did Wimala Dhamma indulge. A ghastly train of fifty Portuguese staggered into Colombo holding each other by the hand. Their ears were clipped to resemble those of the village cur; and they had been so

mutilated as to prevent their propagating their kind. Thus did he proclaim the resentment of the Sinhalese towards those who had outraged and violated their women. The remainder of the prisoners he treated with kindness; they were healed of their wounds, and then employed in re-building the palace and fortifications of Wimala Dhamma's capital." (*Ceylon and the Portuguese* p. 125).

"Several Franciscans too fell in the fight; some were taken prisoners as well as a Jesuit, but they were subsequently set at liberty," as stated in *Ceylon the Portuguese Era* by Dr. Paul Pieris, p. 282.

But says Mr. Codrington in his *A Short History of Ceylon*. "'The apostate of Candea' treated the captive Portuguese with great cruelty, mutilating fifty of them, and sending these to Colombo 'with one eye for each five.'" (p. 106).

It may also be mentioned that Mr. Donald Obeyesekere's Paper entitled *Raja Singha II and His Times*, issued by the Colombo Historical Association contains the following statement which is apparently inaccurate. "General Pedro Lopes, his nephew, and the whole of his Portuguese force were annihilated by Wimala Dhamma's forces at Danture in the neighbourhood of Gannoruwa" (p. 2).

If the "nephew" referred to was the young gentleman known in history as Francisco de Silva Arcelaos who "in addition to his other qualifications had the reputation of being the tallest and handsomest Portuguese in India" as he is described in Dr. Pieris's *Ceylon and the Portuguese*,—he seems to have returned to Mannar, safe and sound, but having for ever relinquished the hope of sharing the bed and throne with a princess of the royal house of Ceylon, "being

destined to meet death by shipwreck off Kaffraria on his way home"—according to the same authority.

Wimala Dhamma's union with Dona Catherina, of course, doubly strengthened his hold on the Kandyan throne. Both he and the Queen were not only fully acquainted with the social life of the Portuguese among whom they had lived so long, but were perfectly acquainted with their tongue. Perhaps no more concise and memorable epistle was ever penned in that language by a foreigner than that which Wimala Dhamma wrote in 1603 after the tragic fate of the Dutch Vice Admiral Sebald de Weerd and the fifty Hollanders who remained with him ashore, their ship having anchored at Batticaloa, i. e. "*Que bebem noa he boa. Deos fes justicia. Se guiseires pas, pas, se quires guerra guerra*". (He who drinks wine is vile. If you desire peace, let it be peace; if war, war".)

It is recorded that the King granted an audience to the admiral at Alutnuwara (? Mahiyangana) and that in the course of it de Weerd who was under the influence of liquor made a coarse remark about the Queen.

Stung to the quick thereby the King at once withdrew, crying out in a fit of passion "Bind that dog"—a command the execution of which was resisted by the drunken officer, who according to one account attempted to "draw his sword," and another to "catch up his gun" from which, in the absence of the King, ensued a scene of disturbance and confusion.

"Four of the King's men laid hold of de Weerd and tried to bind him. but as he attempted to draw his sword, one of them from behind seized him by his hair and cleft his head with a broad sword, laying him dead on the ground.

The occurrence when related to the King is said to have disturbed him greatly. He exclaimed: "Why did you not bind him as I commanded you to do? Nevertheless, he did not hesitate to order the instant slaughter of all de Weerd's men who were on shore, fifty in number, saying, "He is dead, now slay also all his followers, and let them have a like reward as their master".

This is the story given by the King's courtiers who were the only eye-witnesses of what occurred.....But that the high Dutch authorities of the time gave it little credence is manifest from some of the reports submitted to the Council of India." *Dutch in Ceylon* by R G. Anthonisz, p. 31).

[With reference to the tragic fate of De Weerd, which reminds one of that of Thomas a Becket, who was slain on the steps of the Altar of Canterbury Cathedral by three or four Knights acting on the words spoken by King Henry II, against that "baseborn priest." Emerson Ten-*nant's Ceylon* contains the following interesting foot-note, vol. 2. p. 37. "Valentyn and Baldeus extenuate the conduct of Wimala Dhamma by saying that the order which he gave was "to bind that dog", *mara isto can!* But 'mara' is not Portuguese;—and it is possible that the King's order was *atar* "to bind" which may have been mistaken by the bystanders for "*matar*" to kill..... Pyrard, the French traveller who visited Ceylon shortly after, says the Portuguese avowed to him that de Weerd was killed at their instigation but this seems untrue".]

It was a most deplorable affair no doubt, but inevitable—the result of de Weerd's offensive language which so provoked the King that it must have been with no little difficulty that a man so

passionate and masterful and possessed of a giant's strength as Wimala Dhamma was restrained himself in spite of his kingly position from knocking the insolent Dutchman's teeth down his throat. It is also not unreasonable to suppose that the Dutch sailors ashore were themselves the worse for liquor, and behaved in a not less disgusting manner.

It has been recorded by Knox "that the Dutch here love drink and practise their proper vice in this country.....The Chingulays have a saying that Wine is as natural to white men as milk to children".

"As the consequence of his early training Wimala Dhamma was largely Portuguese in his sympathies, and his Queen was specially so. She and her children wore Portuguese costume to receive honoured guests. European meals were served at their tables which were set with Spanish chairs: Portuguese names were fashionable among the courtiers, and in moments of excitement Portuguese came more familiarly to the mouth of the King than his mother tongue. But yet with the death of Dharmapala he had to create the semblance of a Sinhalese Court. Himself only a Govigama Appuhami, though sprung like so many others from a royal stock, the hardships of his life and his sojourn in Goa had considerably broadened his views. The few noble families to be found among the poverty stricken mountains of the Kanda Uda Rata had been considerably added to within the last fifty years by refugees from the Courts of Jayawardhana and Sitawaka, who considered the immediate security of their lives not too dearly paid for by exchanging their rich Nindagam in the smiling plains for the scanty kurakkan *henas* of the hills. From among these he formed his court following in every thing the details of that of Jaya

wardhana. All refugees who could wield a good sword were sure of a welcome there; nationality made little difference, and Portuguese, Moors, Kaffirs were all included among the choicest Atapattu troops. Even caste was no insuperable barrier to high preferment, as was exemplified in the case of Kuruwita Banda under his successor (Senarat) whose own sons were educated by a Portuguese priest. For a century Portuguese ideas moulded the fashions of the court at Senkadagala, giving way in turn to the Dravidian influences which asserted themselves during the last century of its existence." (*Ceylon the Portuguese Era*, p. 362) Of Kuruwita Bandara, whose Portuguese name was Antonio Baretto, it is stated in the same volume, "This man was the son of a *Pescador* or Fisher, and was a servant of Samarakon, and by his courage and skill in war rose to be the Prince of Uva" (p. 385); and in Ribeiro's *Ceilao* we read "Now there was a Chingala named Antonio Baretto who had served us for many years as a Christian Lascarin but had deserted to the enemy.....though of low birth he rose to be the Bicanasinga, or Captain General of the King of Candia" (p. 199).

Another man who won the favour of Wimala Dhamma and rose to prominence in his reign was a Portuguese by name Manuel Dias who was a page of Pedro Lopes de Sousa and was of "remarkable personal beauty". He was one of the captives taken with General de Sousa, and was among those who had their ears clipped. •

Simao Pinhao, a Portuguese who for an act of piracy had been banished to Ceylon and who having distinguished himself as a warrior, had gained the hand of the grand daughter of Raja Sinha I, Dona Maria Perera, formed a plot with

the connivance of the Portuguese General Don Jeronymo de Azavedo, "the bastard son of Dom Manuel de Silva abbot of S. Joao de Alpendurada and the beautiful Violante Pereira who had been appointed General Conquistador by the Viceroy in succession to de Sousa" to assassinate Wimala Dhamma, with the help of Manuel Dias. The plan was to stab the King at an interview. But Dias rather than betray his benefactor revealed the secret to the King, who showed his gratitude by appointing him maha or Chief Mudaliyar over the heads of all his Sinhalese officers (Ceylon and the Portuguese. •

It remains to be said in conclusion that at an audience granted to de Weert in the previous year, 1602, the King treated him with every courtesy and hospitality, and at their parting threw round de Weert's neck a gold chain which he wore round his own

On a later occasion the little daughter of Wimala Dhamma presented him with a golden bowl of wine, and his son a dagger, whereupon de Weert unbuckled his own sword and offered it to the child. The King presented him with a supply of cinnamon and pepper, assuring him that "he was no merchant but a soldier who thought neither of building of a house nor of planting, nor of anything else, by which he should be able to make profit, but only how he should protect his country". (*Ceylon: the Portuguese Era*)

NEXT ISSUE.

"SRAVASTI IN PALI CANON"

BY

The Indian Bhikkhu
Tripitakācārya Rāhula
SĀṆKṚTĪYAYANA

AND

"ANIMAL SENSIVITY TO PAIN"

BY

Dr. Ed: Greenly D Sc.

WILL APPEAR IN OUR NEXT ISSUE.

MY POINT OF VIEW.

By Parakrama.

SINHALESE LANGUAGE.

It is commonly believed that our language had its origin with the advent of Vijaya—whence we do not know precisely. I never shared this belief.

1. It is a historical fact that Mahinda Maha Thera (300 B.C.) on his arrival here translated Buddhist scriptures into Sinhalese.
2. Our language was *then* considered fit to be a vehicle through which the highest doctrinal ideas could be conveyed.
3. No Indian language now extant except Pali, Sanskrit and Tamil possesses more ancient literary history and richer literature than the Sinhalese.

If these premises are correct my conclusion that the Sinhalese language is much older than Vijaya, and, that it was in a highly developed state at the time of his arrival is true. If our language began its career with Vijaya about 500 B.C. it could not have developed to be a rich one within 200 years considering the very slow machinery that was in vogue for linguistic improvement.

CULTURAL RELATION WITH INDIA.

Mrs. Chattopadhyaya's appeal to Ceylon youth to establish cultural relation with India deserves our

serious consideration. Our first and real cultural relation began with the introduction of Buddha Dhamma to this island. History shows that this close connection was never extinct, though it was not so lively at certain periods of our national existence. As the first link with India was through religion, its continuance too owes much to religious activities of the Buddhists. Perhaps the Indian politicians are not aware that hundreds of pilgrims do annual pilgrimages to India. We have only to organise these parties so as to enable them to meet Indian friends and exchange views. Indians on their part should arrange to give the visitors all facilities to see educational and social centres. Another way to improve our relationship is to exchange professors. In Calcutta, there is a number of eminent professors who are ready to visit Colombo and speak to us on various topics. Are we prepared to make arrangements to send ours? Already there are many Sinhalese Bhikkhus in Sarnath, Calcutta, Gaya and other sacred places carrying on excellent work on cultural lines. Is it too much to expect Mrs. Chattopadhyaya and her friends to get themselves acquainted with the Buddhist movement in India and to employ it to the best advantage?

LETTERS TO THE EDITOR.

A Women's Buddhist Association.

Dear Sir,

Don't you think that it is time now make a start about a Buddhist Women's Association in Colombo and thus give material expression to an idea that has been engaging the attention of both women and men for a very long time? We have been thinking of it long enough, let us now transfer the thought into action. All the necessary factors for the success of such a scheme are already present; all that is wanted now is somebody to give the lead. May I appeal through your columns to Mrs. W. A. de Silva to take the initiative in the matter? Her wonderful capabilities as an organiser and not only a "starter" but also a "stayer" are too well known to need mention here. Her pioneer work in connection with the Sri Lankadhara Orphanage and School, her marvellous energy and determination that enabled her to make a success of that venture, marked her out long ago as one of Ceylon's ablest workers. The part he took in her husband's recent election to the State Council, the ability with which

she rallied unexpected support for him even in districts originally obviously hostile, her untiring devotion and her indomitable courage have been amazing. There are plenty of other women who have proved their great capabilities in many directions, whose co-operation is always available for a good cause, Mrs. H. M. Gunasekara, Mrs. D. M. Gunasekara, Mrs. Chandrasena, Mrs. E. O. de Fonseka, Mrs. A. M. de Silva, Mrs. F. R. Senanayake, Mrs. C. A. Hewavitarne, Mrs. J. A. P. Samarasekara, Mrs. Hapugala, Mrs. A. E. de Silva, Mrs. Aponsu, to mention just a few names that at once come to one's mind. And what more capable and energetic Secretaries could any association claim than, say, for instance, Miss Cooray and Miss Ada Rajapakse. Please, Sir, couldn't you persuade someone to go round with a paper and get the names of these and others to convene a meeting at an early date in the Y. M. B. A.? I am sure that men will do all they can to help if their help is necessary! yours etc.

G. P. MALALASEKERA.

YOUNG MEN'S BUDDHIST ASSOCIATION.

THE LATE Mr. D. C. SENANAYAKA.

At a meeting of the Managing Committee of the Y. M. B. A. held on the 13th ult: and presided over by the Hon'ble Mr. D. B. Jayatilaka, our President, a vote of condolence at the sad death of Mr. D. C. Senanayaka was passed. In moving the resolution the President said that Mr. Senanayaka has been a vice-President of the Y. M. B. A. for the last 15 years and during that long period he took great interest in the activities of the Association. His work in connection with the last floods was appreciated by all. Mr. Senanayaka was an exemplary Buddhist who strenuously endeavoured to propagate the Dhamma, and his death was a very serious loss to the whole country, especially to the Y. M. B. A. It was also resolved to perpetuate his memory by hanging a photograph of the late Mr. Senanayaka in the Association Hall.

HONOURING THE STATE COUNCILLORS.

At a meeting of the Managing Committee of the Y. M. B. A. held on the 20th July the following resolution was unanimously adopted:—

"That we do place on record our gratification at the high honour conferred on the Hon'ble Mr. D. B. Jayatilaka, our President, by his being elected as the Chief Minister and the Leader of the State Council; and at the same time we express our felicitations to the Hon. Mr. D. S. Senanayaka at his being elected as a Minister, and to Messrs. W. A. de Silva and D. J. Wimalasurendra as members of the State Council".

It was also resolved to hold a dinner on the 29th inst. in honour of the Y. M. B. A. members who are elected to the State Council. A sub-committee consisting of the Hon. General Secretary, Treasurer and the Organising Secretary was appointed to make necessary arrangements.

SPORTS DEPARTMENT.

Mr. A. Jayasinghe of the Audit Office has been elected Sports Secretary in place of Mr. C. W. Ratnayake who has resigned. Mr. Jayasinghe is a keen Tennis player, and it is hoped that his co-operation would improve the sports activities of the Y. M. B. A. Mr. Ratnayake is thanked for the good work done during his stewardship.

JAPANESE NAVAL BAND AT Y. M. B. A.

By kind premission of the Vice-Admiral Sakonji and with the co-operation of the acting Japanese Consul, the Band of the Japanese Training Naval Squadron played the following programme at the Y. M. B. A.

March	"Chiyodajo"	Naval Band
Overture	"Lustspiel"	Keler Bela
Symphony	"H. moll"	Schubert
Reminiscences of Scotland		Godfrey
March	"Kankanshiki"	Naval Band
English National Anthem		
Japanese National Anthem		

Lieut. Natsume was in charge of the Band. There was a large gathering present and everybody enjoyed the music rendered so well. Members of the Band were treated with light refreshments. Before their departure from the Y. M. B. A. "Blues" gave a naval song which was very much appreciated. Mr. Alton Wijesekara entertained the Japs with a Sinhalese song. The Organizing Secretary thanked the Naval Band on behalf of the Y. M. B. A.

We are thankful to Messrs. Advocate Sri Nisanka, D. P. Bilimoria and C. Rajasingham for placing their cars at the disposal of the Y. M. B. A. on this occasion. Two Japanese flags were kindly lent by the Japanese Consul. Mr. A. W. Dharmapala was responsible for broad-casting the programme.

Y. M. B. A. HOSTEL NEWS.

The following gentlemen were visitors during the month of July:—

- Mr. Panchanan Bose, Calcutta
- „ G. A. Gunapala, Dharmaraja College, Kandy.
- „ A. C. Alles, Ratnapura.
- „ George E. de Silva, Galle.
- „ Ananda Gunasekera, Balapitiya.
- „ C. Jayasundera, Matale.
- „ C. Ulangamuwa, Matale.
- „ J. B. Weragama, Matale.
- „ A. Ladduwe Hetti, Kandy.

NEWS FROM INDIA.

The Anagarika Dharmapala has entered the *Sangha* on the 13th ult. The veteran missionary is 67 years old now. He has travelled widely and formed several Buddhist groups abroad. He is the founder of the Maha-Bodhi Society, and editor of its Journal. Most recent work of his is the magnificent Vihara at Sarnath (Isipatana) where he now resides as a Samanera. He is the author of several English manuals dealing with Buddhism.

* * *

Maha Bodhi Society of India announces that the opening ceremony of the Mulagandhakuti Vihara will take place on 11th November, 1931.

* * *

Rev. H. Dhammaloka Thera who was till recently the Upadhyaya of the Maha Bodhi Samaneras has

severed his connection with the Maha Bodhi Society and has joined Santiniketan to study Indian Religious systems.

* * *

Our friend Mr. Phagtsring, of Darjeeling writes:—"I am building a small family boarding at Bhutia Basti to give native education to boys and girls. I have now nearly completed the building, and I hope I can open the School in July. I am also having a small Vihara and rooms for Bhikkhus on the top floor so that I can give accommodation to the Bhikkhus.

* * *

The Maha Raja of Mysore has gone on a Trans-Himalayan pilgrimage to Tibetan monasteries and other Buddhist institutions. His Highness will be the guest of His Holiness the Dalai Lama in Lhasa. He takes many valuable gifts to the spiritual head of Tibet.

REVIEW.

FOUNDATION OF BUDDHISM by Natalie Rokotoff, Roerich Museum Press, New York

This book forms the first volume in the series called "Sayings of Eternity" in the "New Era Library" founded by the Roerich Museum. The author has followed his own method in preparing this beautiful book containing some of the best sayings in the Theravada and Mahayana scriptures. A great feature—a feature very rare in Western writers of the book is that our author has approached the subject with an open mind and understanding of the spirit of Buddha Dhamma which he attempts to interpret for the benefit of others. It seems that the best introduction to this book is its short but forceful forward from which following is an extract:-

"The law of fearlessness, the law of the renunciation of property, the law of the valuation of labour, the law of the dignity of human personality, beyond castes and outer distinctions, the law of true knowledge, the law of love based upon self knowledge, make of the covenants of the Teachers a continuous rainbow of humanity".

Our author has given an appreciable account with canonical quotations of the relationship between Buddha Dhamma and science. Buddha Dhamma has contributed largely to the history of the development of Evolution and Biology. Psychologically, Dhamma's importance is incalculable. Ethically, it has no rival. The eternal sayings of Tathagata are anticipatory of most modern scientific discoveries.

It was Buddha who for the first time recognised the great principle of causation. His famous "Chains of Causation" called *Paticcasamuppada* revolutionised all philosophical thoughts. Buddha knew better than any other thinker or teacher the limitations of Reason and the precise place of Intuition in the emancipatory actions of man. Sutta Nipata tells us that purity of mind cannot be achieved through philosophical speculations. Says the author:-

Buddha insisted upon the realization by his disciples of the conception of the two extremes. The realization of this conception was facilitated by the assimilation of principle of relativity.

The author has made the book very interesting by bringing before the reader those charming sayings of the Master on Goodness, Truth and Beauty. "Beautiful is Rajagriha, the top of the vulture, the rock of the robber; beautiful are the groves and mountains," "Vesali, what a place of beauty". Modern students of Buddhism are fortunate in having books on Buddhism written with sympathy and understanding. Literature put out by men and women influenced by Christian propagandists is soon giving place to writings of this type. Authors belonging to the school of Monier Williams, Copleston and Hardy will have much to learn from the Foundations of Buddhism. A true appreciation of the spirit of Buddhism can be obtained through Rokotoff's book which should be in the hands of every Western student of religion.

P. P. S.

THE BUDDHIST

"Sila Paññānato Jayam"

Vol. II New Series

SEPTEMBER $\frac{2475}{1931}$

No. 5

NOTES AND COMMENTS.

Nalanda Vidyalyaya. One noteworthy fact regarding the results of the last religious examinations is the performance of Nalanda Vidyalyaya. The first time she presented candidates for our examinations 91 passed and only 27 failed. This is the largest number of passes from any school. We congratulate Nalanda on this achievement. We are glad to see this young Buddhist Institution doing well in all departments. At the last Cambridge School Certificate Examination she had the best result among Buddhist schools, and one of her boys came first in the Island in the Cambridge Senior Examination and was awarded an scholarship at the University College. At the Cadet competition her Cadets won the Herman Loos Cup for the best Senior Platoon, the Shooting Cup and the C.V.R.A. Shield. Her junior Cadets won the C.L.I. Cup for the best Junior Platoon and the Shield for physical drill. The Governor's Cup for the best company was awarded to Captain Gunasekara of the Nalanda Staff. Nalanda has won six out of eight trophies. She has thus proved her worth in all departments—religious, intellectual and physical. In the study of our mother tongue and in diffusing Sinhalese and Buddhist culture by the successful performance of religious dramas Nalanda has

taken a leading place. We shall be very glad to see that this national institution is supported by the Buddhists and her growing needs adequately supplied.

* * *

Our New Vice President We congratulate the Y.M.B.A. upon the wise selection it has made in electing Mr. P. de S. Kularatne, Principal of Ananda College, to fill up the vacancy caused by the death of Mr. D. C. Senanayake. Mr. Kularatne is a great organizer with wide experience. We sincerely trust that the Y. M. B. A. will be greatly benefited by his election to this responsible office. We wish him all success in his new sphere of work.

* * *

India Bureau. We wish to invite the earnest attention of our readers and the general public to the important appeal of our friend Dr. Kalidas Nag published in this issue. Intellectual co-operation on the lines suggested is bound to bring about greater understanding between nations than at present existing. Dr. Nag, in a private letter to us, has expressed his willingness to come to Ceylon if we can arrange lectures for him. Colombo Colleges will do well to make suitable arrangements for Dr. Nag's forthcoming visit.

SRAVASTI IN PALI CANON.

By Tripiṭakācārya Rāhula Sāṅkṛtyāyana.

[The author of this critical study is an Indian by birth and education. As Swami Ramodar, he was connected with the Indian political movement and was a staunch non-co-operator. He also served on the Rajendra Prasad Committee appointed by the Indian National Congress to enquire into the Buddha Gaya question. We recall with joy the busy days we spent in his company at Buddha Gaya recording evidence in support and against the Buddhist claim. His interest in, and love for, the Dhamma was so great that he relinquished politics and took to the study of Buddhism both in India and Ceylon. His religious career culminated in his admission into the Sangha last year at the Vidyalanakara Pirivena. Before receiving initiation he spent nearly a year in Tibet in collecting ancient manuscripts and classical paintings, and his collection is as bulky as it is important. We know the learned Bhikkhu very intimately. His deep scholarship and critical knowledge of the Dhamma are a valuable asset to the Buddhist movement of today. Bhikkhu Sankityayana is also engaged in publishing Pali canon in Devanagari characters, and some volumes have already been issued from Benares. He is at present reconstructing the text from, and translating into Sanskrit, the French version of *Abhidharmakośa* of Vasubandhu, the original being lost to the world. The present article is one of a series which will unfold before the lay reader the nature of affairs—religious, social and political—in the time of our Lord and the most beautiful and human incidents in His life.]

Kosala, Magadha, Vatsa, Avanti and Vajji; these were the five great Powers in Northern India during the time of the Buddha. Of them, the last mentioned was a republic. Kosala, for long centuries prior to that period, had been the greatest Power in the North. Although, in the time of the Buddha, it was fast declining, it had still retained its past important position. Dr Rhys Davids defines the boundaries of Kosala as ¹“stretching from Nepal on the North to the Ganges on the South, and from Ganges on the West to the territories of the Vajjian Confederacy on the East.” Of Kosala, I shall speak later; in this article I propose to confine myself to Srāvastī only—the capital of Kosala. Records of Chinese travellers and Brāhmana, Jaina and Buddhist literatures throw much light on the history and Geography of this great city. Brahmanic writings, especially Purāṇas, were recompiled over and over again; and in this process of recompilation the real meaning has often been lost or rendered obscure. Speaking so, I do not, in the least, mean to minimise the importance of those works, but only bring them into

comparison with Buddhist and Jaina literatures. The Jaina canon was committed to writing about the fifth century A D.; but its tradition was very ancient indeed, as it has been proved from Mathurā inscription of the Kushāṇa period. Evidently, therefore, we are on safer ground, in so far as they are concerned. As regards Buddhist literature, those canons of the Northern sects evince a singular belief in the supernatural Buddha; so much so that the historical and geographical facts are often neglected in them. But in the Pali canon of the Southern Buddhism, things are much better, informations found in plenty, expressions clear and lucid. So, also, taking its great antiquity into account, it is nothing but right that it should be held as a first grade authority on the ancient Indian history, geography and other kindred subjects. Herein I present all the available material on Srāvastī from the Pali Tripiṭaka and their *Āṭṭhakathās* (commentaries), and I hope the reader will not find the information contained in them to be too meagre.

Srāvastī was, for a quarter of a century, not only the seat of Kosala Kingdom, but

¹ Pali Dictionary iv.

the centre of Buddhist activities as well. Buddha spent 25 of his rainy seasons there; most of his discourses were delivered there. 483 B.C. is the generally accepted date of Buddha's Parinirvāṇa. According to Aṭṭhakathā² from the 21st rainy season (508 B.C.), after His Enlightenment until 44th rainy season (484 B.C.), He stayed at Srāvastī, regularly for three months every year. Therefore, the importance of Srāvastī from the Buddhist point of view is obvious.

As regards the term Srāvastī (Pali—Sāvattī), the Commentary on Majjhima Nikāya³ says:

"Sāvattī—because it was the resident city of sage Savattha....." This is according to the Grammarian. The Commentators say "Whatever is needed for the enjoyment of man is (atthi) all (sabbam) here: hence Sāvattī, or after the meeting of caravans when one questions 'What is here?', then the reply is 'Every thing (Sabbam) is (Atthi) here': hence the name Sāvattī.

"Always all the kings are found in Sāvattī. Therefore it is called Sāvattī. The pleasant, the beautiful, and the charming city of Kosala is never without ten sounds. Full of eatables and , possessed of knowledge and plenty, wealthy, clean, like the Ālakamandā of Gods, is the great city of Sāvattī."

Fortunately, the question of the identification of Srāvastī is already settled beyond a shadow of doubt. We know for a certainty that the present Sahēth—Mahēth of Gondā in Bahrāich Districts of the United Provinces was the ancient city of Srāvastī. From the Pali sources

we get the following information in regard to the whereabouts of Srāvastī:—

1. From Note above it is clear that it was in the country of Kosala.

2. "Rajagaha (4) is sixty yojanas from Kapilavatthu, but Sāvattī fifteen. The Teacher was residing then at Sāvattī having traversed 45 yojanas."

3. "The noble (5) Pokkharasāti, having travelled 18 minus 200 yojanas (from Takkasilā) was passing by the portico of Jetavana."

4. The Elder (6) Sudhamma after a quarrel went to the Master (in Jetavana)The Master (thought)—He is full of pride. Let him go 30 yojanas and return."

5. "Dārucīriya (7)reached the bank of SuppārakapaṭṭanaThen a God told him: 'Bahiye, in Northern countries there is one city named Sāvattī. There resides now the Lord.....(He) went 120 yojanas stopping only for the night."

6. "The Master (8) gradually reached Aggālāvavihāra from Jetavana... The Master (thought)... ..I came 30 Yojanas."

7. "The city of Sankassa (9) is 30 yojanas from Sāvattī."

8. "Uggangara (10) ... 100 yojanas."

9. ("The meeting place of) Angulimāla (12).....30 yojanas."

10. "(For the) King Mahakappina (13).....having gone 120 yojanas, the Lord sat on the bank of the river Candabhāgā."

4. Majjhima A. K. 1; 3; 4.

5. ibid.

6. Dhammapada A. K. 5; 14.

7. ibid 8; 2 and Udāna A. K. 1; 10.

8. Dhammapada A. K. 13; 7.

9. Dh. P.A.K. 14; 2.

10. Dh. P.A.K. 21; 8.

11. Maj. A.K. 1; 3; 4.

12. Dh. P.A.K. 6; 4.

13. Mahavagga VII.

2. Anguttara A. Katha 2; 4; 5.

3. Majjhima A. Katha 1; 1; 2.

11. Saketa (14) 6 yojanas.....from Sāvattthi."

Of these 11 places we know Kapilavastu, Saketa (Ayodhya), Rajagaha (Raj-Gir), Taksha-Silā, Suppāraka (Sopārā), Sankasya, and river Candrabhāgā (Chenāb). The distances can be measured from the modern maps. But the same degree of accuracy cannot, however, be expected from these ancient records. In regard to yojana, the following is given in the Pali Dictionary: *Abhidānappadīpikā* (15):—

12 angulas	- 1 span (-9")
2 spans	- 1 hand
4 hands	- 1 pole (-3½ yards)
20 poles	- 1 Usabha (-70 yards)
80 usabhas	- 1 gavuta (-5,600 yds- 3 2/11 miles)
4 gavutas	- yojana (-12.9 miles)

In the *Abhidharmakosa* of Vāsu-bandhu (15/1):

24 angulas	- 1 hand
4 hands	- 1 bow (-2 yards)
500 bows	- 1 Krosa (-1,000 yds)
8 krosas	- 1 yojana (-8,000 yds- 4 5/4 miles)

The following is a comparative statement of distances according to these measurements:—

From Sāvattthi	Yojanas.	Ancient miles according to		Modern miles.
		Abhidānappadīpikā.	Abhidharmakosa.	
To Saketa	6	76.38	27.26	51.2
Sankasya	30	381.81	136.2	169.6
Kapilavastu	15	190.9	68.16	62.4
Rajagaha	45	572.72	204.3	276.8
Supparaka	120	1727.26	544.8	296.8
Takshasila	182	2317.8	1008.3	724.8
Candrabhaga (near Sālikot i.e.)				
Sagala	120	1727.26	544.8	590.4

Sāketa (Ayodhya) was not very far from Srāvastī, and between the two cities, there was a well-laid royal road. So, if we accept the distance between them—a little more than 51 miles—as 6 yojanas, then indeed an ancient yojana would represent 8.5 modern miles. These figures, in the absence of their relative directions and reference to other important details, cannot of course, lead us to any definite results in regard to the location of Srāvastī; but the statements containing those figures, nevertheless, give us some useful information in regard to the ancients' knowledge of Geography.

Mention has been made, we find, of two Kosalas, the second having come into existence after the Christian era. In order to distinguish one from the other, the older one has been called Uttara-Kosala (North Kosala) and the other Dakshina (South) or Maha (great) Kosala. The Kosala that was in Buddha's time was bounded on the East by the river Gaṇḍaka, on the West by the river Rāmāganga, on the North by the Himalayas and on the South by the river Ganges. Srāvastī was situated on the bank of Aciravati (now Rapti). Vinaya speaks of harlots and nuns (16) bathing in the streams. Majjhima - Aṭṭhakathā (17) records an old tradition current at the time of Buddha that Aciravati, when it was flowing round the city, it opened up near the Pubba-Koṭṭhaka (eastern mansion) a large pool, which was afterwards used as a bath for the whole city. This place was probably not far from the N.E. corner of Maheth. There were four separate bathing ghats for the King, Buddha, Bhikkhus and others. These bathing places were not very far from the palace (18), as the king was able to see

14. *Abhidhānappadīpikā*, Bhūmī vagga.

15. *Abhidharmakosa* III, 86—88.

16. *Mahāvagga* VII.

17. *Majj. A. K.* I: 3; 6.

18. *Pacitti* V.

the monks bathing in Aciravatī. From the commentary (Aṭṭhakathā) on Suttanipāṭa we learn that (19) on the bank of Aciravatī there were barley fields lying between the city and Jetavana. Apparently, therefore, Aciravatī was in the vicinity of midway between Srāvastī and Jetavana. But, as we shall presently see, it was not between Jetavana and the city; and the possibility then would be of its flowing on the eastern or western side of the city. Of these two, however, flowing on the eastern side would necessarily suggest that the river left Srāvastī without touching the Northern side of the city, which is, as we shall notice here, very essential for the correct location of different sites. Moreover, on the northern side of the city it was, where the Royal Palace and the North gate stood, from which the river could be seen, and there would have been no possibility of Orājhāra and other monuments, which date so far back as pre-Mauryan period, being built on their present sites. The plausible alternative, therefore, is that by the west of Jetavana the river moved northward and then turned eastward near Rajagaha gate (Kevaṭṭa Dvāra) and passed through Nankhān (the old bed of Aciravatī). Such is the intelligent conclusion one can arrive at in regard to what is said in the Suttanipāṭa commentary. But if we take the exact site itself into consideration, then we find no sign of an ancient bed and, indeed, the whole suggestion groundless. There are about the place very many old monuments, such as, the mounds at Purainā, Amhātāl (the ancient Andha-vana) and several others, as old as the period in question. One of these mounds stands near the Rajgarh gate; and if, according to the above suggestion, the river took a

turn, as sharp as it should be, near Rajgarh gate, then this part of the city, existing as it was at that time, should have met the current of the river just at the turning point of the curve. It should have offered a marvellous resistance against the rapids of Rapti, especially during the rainy season. But it is too much to suppose that a mound of soft earth, as the one under reference, was able to stand against the rapids of the river without being washed away. Therefore, it is not unreasonable to say that in the statement itself in Aṭṭhakathā, there is something wrong. That the story says is that the barley crops of the Brāhmaṇa were swept away by the floods of Aciravatī, and for that occurrence, the fields need not necessarily be on the bank of Aciravatī. Flood water can come from afar and sweep away the crops. So the old tradition was apparently this much: that the crops on the barley fields which were between Jetavana and Srāvastī were washed away by the floods of Aciravatī; and it is clearly the commentator's imagination that those fields were on the bank of the river. Mistakes of this nature are not uncommon in old commentaries.

In Rajagaha, a few yards above the foot of Vaibhāragiri, there are several hot springs. They are called Tapōdā in Pali. In the old text of Vinaya, (20) mention of one of them is found in the passage "from where this Tapōdā flows." The word "flows" in this passage made the commentator imagine that a Tapōdā was a river, and so, in the commentary, we find mention of a Tapōdā-nadī, the original text never indicated or inferred a nadī (river). Even today, we see water issuing from inside the hill and flowing from the spring to the river Sarasvatī (ancient Sappinikā). Neither a spring

nor the effluxion of its water is ever called a river.

In these circumstances, the reasonable inference we can draw from the quotation from Suttanipāṭa is that Aciravatī was on the west side of Jetavana and Srāvastī. It is possible that there was near Jetavana a small brook like Singiā-nālā.

According to Majjhima Nikāya, (20) Aciravatī was on the north of Srāvastī flowing from west to east. It appears that Ānanda was once going out to Pubbārāma (?) after having his midday meal in Srāvastī. The king Pasenadi was also going out of Srāvastī at the same time on his state elephant Ekapuṇḍarīka. He saw Ānanda and invited Ānanda to give him a religious discourse after repairing to the bank of Aciravatī where there were cool shades of trees. The king, it seems, met Ānanda outside the eastern gate, from where the river was not very far of it was only for the sake of shade that the king found it necessary to call Ānanda away from the road. This spot, where the king met Ānanda, if it is to be taken as the N.E. eastern gate, would not have been more than one thousand feet from Aciravatī. The stūpa of Kachchī Kutī, perhaps, marks the site of Anātha Piṇḍika's house. His house was not far from the river, and the Jātakaṭṭhakathā (21) states that his considerable wealth was carried away to the sea by the fall of a river-bank.

According to Petavatthu, (22) Srāvastī was situated on the bank of Aciravatī, in the Kosala country, 6 yojanas from Sāketa (Ayodhya), and from there the Himalaya was seen. The actual passage is "Himavantassa passato" (seeing the Himalaya), which shews that it was not at the foot of the Himalayas from where the white

peaks of Himalayas were visible. The foot of the Himalayas is only 24 miles on a straight line from Maheth.

The population of Srāvastī was seven koṭis (seventy millions) according to Aṭṭhakathās (23). From this we can only infer that it was a large city with a very large population; and that much is clear even by the fact that it was the seat of the Government of Kosala—the largest kingdom in the time of Buddha. In Mahāparinibbāna Sutta (24) also we are told that Sāvattī was one of the six great cities in middle India. There Ānanda begs of Buddha not to enter into Nibbāna in such a small township as Kusinārā, but to go to any of the six great cities, namely, Champā, Rājagaha, Sāvattī, Sāketa, Kosambi and Vārānasī. Also the statement in Aṭṭhakathā of five koṭis of Buddha's followers is to be considered in proportion to the population. Nothing seems to be impossible in regard to the proportion either, especially when it is taken into consideration that Srāvastī was the headquarter of Buddha, whose influence on the king Pasenadi and the millionaires like Sudatta (Anātha Piṇḍika) and Visākhā was so great.

(To be continued)

23. Jataka I; 4; 10.

24. Petavatthu 4; 6.

Y. M. B. A. SERMONS.

For September, 1931.

- | | |
|------|--|
| 6th | Denagama Pragnasagara Thera of
Jetawanaramaya, Layard's Broadway. |
| 13th | Talpawila Silawansa Thera of Na-
landa Vidyalyaya. |
| 20th | Karaputugala Dhammaloka Nayaka
Thera of Veluwanaramaya. |
| 27th | Bhikkhu Narada of Vajiraramaya. |

21. Samyutta A. K. 2; 10; Parajika A. K. IV.

22. Majj. Nikaya 2; 4; 8.

ANIMAL SENSITIVITY TO PAIN.

By Edward Greenly, V. P. G. S., D. Sc.

[This interesting contribution was received by the Hon. Mr. D. B. Jayatilaka some time ago. But its publication was delayed as the Buddhist had then ceased to issue. Dr. Greenly is a famous geologist, and his interest in prevention of cruelty to animals is well known. Kindness to animals is a virtue that is unborn in Buddhists. All animals including human beings are subject to the one universal law of Karma. René Descartes, father of modern Philosophy, preached a strange doctrine that animals were automata and that they did not feel. But recent investigations into animal psychology do not support the Cartesian theory. Dr. Greenly's article deals exhaustively with this aspect of animals. In this connection we can not help expressing our genuine regret at the death of Mrs. Greenly, a noble and kind hearted lady, who identified herself with the humanitarian and scientific work of her learned husband. Both Dr. and Mrs. Greenly were personal friends of Mr. Jayatilaka and of the late Mrs. Jayatilaka.]

The problems presented by our relations to and treatment of the non-human inhabitants of the Planet (commonly termed by us "animals," as if we ourselves were not animals as well) have been deplorably overlooked by most writers on ethical subjects.* Yet these problems are of the highest importance from the general ethical standpoint. Their comparative neglect is due, primarily, to the anthropocentric mental attitude natural to man; and, secondarily, to certain facts of history. Regard for "animals" is well-developed in the Buddhist countries, and had (as shown by the writings of Plutarch and others) begun to develop in Graeco-Roman Europe, when its further development was unfortunately stopped and the sentiment well-nigh abolished for some fourteen centuries. One of the best features of our own times is that, with the widening of men's ideas, the sentiment has revived, and is being rapidly expanded and intensified. Yet we have still very far to go. We still exploit animals for various purposes, with little sympathy and little scruple. Most of this is regarded as necessary. But on behalf of one of these exploitations, no such plea is possible. The grosser forms

of sanguinary "sport" have lately been abolished, at any rate in North-western Europe and in North America, but other forms of it, some of them very cruel (such as the prolonged chasing of an animal) are still popular, and that in high social circles

Even with regard to the exploitations which are regarded as necessary, our standards of "necessity" might be considerably modified if (by the turn of some magic wand) the victims were suddenly to acquire a formidable capacity of self-defence! If human ethical development proceed, and be not set back by some long reaction (such as the one we have alluded to), we may be sure that the men of the far future will have very different ideas on the treatment of animals from those which are prevalent even in our own time. Those who will read an essay of this kind, however, are likely to have, already, higher standards than are usually current, and also an open-ness of mind rendering them accessible to new ideas. To them, accordingly, the following considerations may be addressed.

Kindly persons often comfort themselves (and also "salve their consciences") by a hasty generalisation that "animals" have much less susceptibility to pain than man. The question, however, is by no means a simple one, so it will be well to

* This essay was originally written for British readers. There is no need to alter the passages which were specially directed to them.

enquire into it a little, for we are not without physiological and zoological evidence derived from what is known of the nervous system, its degrees of development, and also the peculiarities of its nature and distribution in different types of animal. The first distinction which has to be made is between feelings as such, and the faculties of reflection on those feelings, and of anticipation. The two latter may be taken first.

There is abundant evidence that the organ of reflection and anticipation, at any rate in vertebrated animals, is the large and complex mass of nervous ganglia* situated in the head, which we call the brain. This is developed to a most exceptional degree in man. It may therefore be admitted that other animals probably do escape most of the suffering which is involved in the faculties of reflection on, and anticipation of, pain. This is the truth which the generalisation does contain. On the other hand: the faculties in question bring compensations. Anticipation is not merely of probable pain or of continuance of pain: there is anticipation of recovery. And the faculty of reflection often enables us to overcome pain by occupying our minds with other topics. Lower development of brain, accordingly, must be supposed to deprive an animal of these compensations: his suffering is just suffering, with little if any mitigation.

When we turn to the question of feeling as such, moreover, we must place no reliance on differences of brain-development; the point of importance here being the degree of development of other parts of the nervous system. Anyone can verify this for himself. Apply a pin-prick to one's side or thigh, and then to the tip of

the first finger. The brain to which the nerve-stimulus is conveyed is the same in both cases, yet we do not need to be told that the intensity of pain is much greater in the second case than in the first. And the difference corresponds to local differences of nerve distribution. Now apart from brain, the nervous development in the higher vertebrates differs but little from that in man. Besides which, we know that in the acuteness of some of their senses, some of them are positively superior to man. In regard to them, therefore, comparative anatomy suggests that their susceptibility to pain may not be very different from our own; and it is to be remembered that most of the animals whom we exploit belong to this class.

When we turn to the invertebrates, we find that the range of nervous development is enormous. In such Protozoa as the Amoeba there is no sign of differentiation; every part seems to discharge every function. In the Hydrozoa, however, the inner ends of cells of the ectoderm ("outer skin") are prolonged into very delicate fibrils, which, in some species, branch, and also coalesce into ganglia. Here, then, we have what appears to be the first development of a nervous system. Probably the sensations corresponding to such structures are but indistinct, so that here there is not likely to be much more than general feelings of liking or disliking. But between such beings and the higher invertebrates there is more difference than between a man and a reptile, for in such orders as the Mollusca and the Insecta, nervous development attains to quite high degrees. The principal difference between them and the Vertebrates is less in degree of organisation, than in distribution of the components of the nervous system; chiefly in regard to the distribution of the ganglia, for these are

* A ganglion is a mass of nervous matter where several nerve-fibres meet, or from which they diverge.

seldom subordinated to a single principal ganglion or ganglionic group such as that which has become the "brain" of the Vertebrates. In the higher insects, however, (the beetles, ants and bees, flies, gnats, moths, butterflies, &c., &c.) the "head" contains a large ganglion to which fibres run from the eyes and antennae;* but there are also large thoracic and abdominal ganglia, which may be of little less importance. And it must never be forgotten that all such orders of insect have a highly developed system of nervous fibres. As a whole, the nervous system in insects, though its distribution is different from that of the Vertebrates, is developed to, perhaps, quite as high a degree; and we see its outcome in the amazing rapidity and accurate adjustment of their movements. This can hardly fail to have its counterpart in high susceptibility to pain. It may be objected that cases are on record where insects manifest a surprising indifference to loss of limbs and other organs. Some of such cases are explicable on the same principle as the response of decapitated frogs to stimulus. Others may possibly mean that pain is referred, not to a point of severance, but to nerve-endings, so that loss of a limb causes much less pain than stimulus of those endings. It must be admitted that we have as yet but glimpses into the consciousness of insects. But the high development of their nervous systems is beyond question, and in view of that, our only safe course is to give them the benefit of such doubt as there may be, and assume that they have a corresponding liability to pain.

There is a further, and very curious consideration, arising out of the principle of Relativity. A man kills a gnat with a

blow of his hand. He says it could have caused no appreciable pain, for it was instantaneous. *Was it instantaneous, to the gnat?* For as against four movements of my finger per second, a gnat moves its wings ten thousand to fifteen thousand times per second; and the gnat is probably conscious of each such movement as a separate one. This conclusion is further enforced by the fact that the wings are duly furnished with nerves, and that the wing-nerves are connected with the thoracic ganglion, which in the Diptera (the Order to which the gnats belong) is large and important. Thus it is probable that a given time-interval appears much longer to the gnat than to us. If this be calculated, we shall find that one second of time probably appears to the gnat about the same as an hour appears to us. There is reason, therefore, to fear that the supposed "instantaneous" death was, to the gnat, a being with a highly developed nervous system, an hour's experience of crushing to death. In the same way, a minute would be equivalent to about two days and a half. These reflections are disturbing. They are not put forward as demonstrations. But they may confirm us in deciding to give such beings the benefit of whatever doubt there be.

How, then, are we to proceed? The higher Vertebrates present but little perplexity, save in the matter of food; and as it is generally admitted that most people eat far more meat than is good for them, at least an alleviation of that difficulty is easy. A still further alleviation is being found in the institution of more humane methods of slaughtering. It is not too much to say that if the older methods (which unhappily are still by far the most prevalent) were carried out in public, they would not be tolerated for another day. The more humane methods

* The sensations conveyed by the antennae may be tactile, but may be some sense which is different from any of our own.

are already in use in many towns; and every reader of this essay should do all in his power to promote their extension. Some go further, and obtain the necessary nitrogenous components of food wholly from plant-products. Each person, however, must decide such matters for himself: this is not the place to urge any particular form of diet.*

With regard to insects, it must be admitted that there seems nothing for it but to make the best of a bad business. Their numbers, to begin with, are overwhelming. In the second place, owing to their instinct for light, our lamps and glass windows act as burning—and starvation—traps to thousands. In the third place: many species of insects are the most formidable enemies to the human race which remain upon the planet. In great measure this is due, not to hostile action of their own, but to their functioning as carriers of disease germs. There is no lack, however, of directly hostile and aggressive species, most of which belong to the *Diptera* (gnats and flies)† whose activities in tropical and sub-tropical climates need not be enlarged upon, but are much greater even in our temperate British climate than city-dwellers realise. Not to mention our several species of blood-sucking and stinging *Diptera*; only those who have open-air occupations have any conception of what the attentions of even the common house-fly can mean on damp warm days in July! Apart from the considerations which have just been put forward, killing them is of no avail; their legions are at once reinforced and the survivors in no way deterred. For those

exposed to their attack, a more excellent way is by the use of a veil, to take advantage of their singular fear of passing through a *net*, even though its meshes be an inch in diameter. For communities as a whole, a still better method will be to reduce their numbers by draining or cleansing the places where the eggs are deposited and the larvae develop, as has been done successfully in the case of the malarial mosquito.

The idea to which all this is designed to lead up is that the benevolent sentiments towards animals which accompany good treatment, react beneficially upon our own general ethical development. To cultivate such feelings does not mean that we must be a "lover of animals," or care to keep them as "pets," which are idiosyncrasies like many others, and are not *always* accompanied by good ethical relations either to them or to men. The mental attitude which is beneficial is simply one of benevolence to them as sentient beings. In regard to hostile insects, it may be admitted that such an attitude may be more difficult than in regard, perhaps, to any other beings. There can hardly be a more severe test of desirable sentiments than to be attended throughout a whole summer day by a flying cloud of fifty or sixty enemies of excessive activity and untiring vigilance!

Nevertheless, whatever the difficulties: it is certain that few things are so expanding and exalting as a sense of the Unity of all Life. And what can be more conducive to a realisation of that than to treat other animals as though they and we were members of that Unity?

* The writer may, however, be permitted to express his own strong preference for a vegetarian diet; and to add that he has practised it for more than ten years, with an excellent sequel in the matter of health and activity.

† The much-dreaded wasp is not aggressive. He stings only in self-defence. Lord Avebury kept a pet wasp for a considerable period.

"PHILOSOPHY OF OMAR KHAYAM."

Gate Mudaliyar Walter Samarasinha will deliver a public lecture on the above subject at 5-30 on Thursday the 10th September, at the Y. M. B. A.

MY VISIT TO KULU VALLEY IN THE PUNJAB.

By P. P. Sirivardhana.

Suggestion came from my venerable friend Pandit Sheo Narain, Advocate, of Lahore, to visit the Punjab and be his guest in one of his lovely cottages in the hill station Dalhousie. It was in 1929, and the Vesak came rather late. To escape from Calcutta during the boiling summer, and to enjoy the balmy air of

its wonderful orchards, rivers, lakes and valleys that attracted my attention.

Lahore.

Vesak was over, all passed off well; and above everything my holiday allowance had come from home. It was the 23rd of May and there was not much time to lose.



KULU VALLEY FROM "URUSVATI."

the hills in the company of a generous friend is all that is desired by a townsman. My desire to see the Punjab grew more and more intense when I was kindly invited by Madam Roerich who heard about my intended visit through my good friend Mr Shibayeff. Then it was not merely Dalhousie but Kulu with

Travelling things were hurriedly got up, and I left Calcutta on the 25th for Lahore. On the following day I passed through Allahabad which seemed sleeping in grave silence tired of the burning sun. The City was dead. No men, no animals were seen in the open. Next day—Amritsar—with its fruit gardens

and many Persian wheels,* and, then Lahore which I reached at 10 a. m., and was kindly met by Panditji. One's prejudices are always based on first impressions; the green foliage in front of the railway station made a very favourable impression in my mind, and it remained so throughout my stay in Lahore. It was actually a garden city surrounded by a huge garden, a beautiful irrigation canal and the river Ravi. Panditji had spared no pains to make my stay a pleasant one. From stationery up to a motor car—all requirements—were there at my disposal.

Salimar.

In the same evening we motored to the Salimar gardens—the famous park of the Moghuls. Panditji told me that it was constructed after the manner of the Salimar in Kashmir. The honey-combed marble slabs over

which water glides down to the lower garden betray great workmanship.

Panditji sends me the following interesting note regarding the Kashmir gardens:—"The Moghul gardens Shalimar Nishat and Nasim were built by Moghul

emperors. Younghusband, in his work on Kashmir, says that the celebrated Bhikkhu Nagarjun lived at Harvin. Recent excavations in the vicinity of the lake Harvin show that a Buddhist monastery existed there. The former two gardens receive their supply of water from the overflow of the lake, and the Srinagar water-works draw its supply from the same source.

I saw polish-

ed columns, brackets and lintels of black marble in the first two gardens, the polish is of the same kind as we see in the Asokan columns and lion capital at Sarnath and Asokan column at



VYASA RIVER.

* Persian wheel is a simple device consisting of a big wheel with a chain with buckets fixed on to it. When the wheel is turned buckets continually bring out water from the well. This method will well suit the conditions prevailing in dry districts of Ceylon.

Pataliputra (Patna). The lotus, the Sinhasana and floral designs are purely Buddhist. In all probability these columns etc. were taken from the Buddhist monastery at Harvin. These terraced gardens are most beautiful and undoubtedly show the taste of the Moghul emperors for gardens. The design of a terraced garden was not however new as we know that a terraced garden belonging unquestionably to the Buddhist period exists up to the present moment at Panjore three miles from Kalka Railway station in the Patiala State."

We also crossed Ravi so often mentioned in the Milindapanha, and had a peep at the tomb of Jehangir. The vast square compound walled in by hundreds of small rooms where once the caravansarai of the proud Moghuls took rest are still in good preservation. I can never forget how I stood near the royal grave in the dark chamber lighted only by the dim lantern of the care-taker.

Visit to Dr. Shastri.

Panditji and I visited Dr. Prabhu Datta Shastri who had kindly asked me to treat his home as my own. The visit was followed by a splendid Punjabi dinner and a music party in which his stalwart sons played jazz so nicely. Dr. Shastri was my teacher, and I received my first lessons in Philosophy from him. To his and my great regret I could not prolong my stay in Lahore. The intensity of the summer became rather unbearable; we were burning under a temperature of 113 degrees. But the beauty of Lahore is that the heat does not exhaust one, and the nights are exceptionally delightful. We took our dinner outside on the lawn and slept in the open air. I do not remember a sounder sleep than that which I had at Panditji's.

High Court and Museum.

One day, Panditji took me to the High Courts and introduced me to his friends. I always took delight in watching the proceedings of any High Court. When I returned to the chamber from the court room, one lawyer asked me what was my impression. I told him that one of the judges was speaking too much. They all had a hearty laugh and said I was correct. The Buddhist galleries of the Lahore Museum were being rearranged at the time of my visit. I observed some of the most beautiful images of the Master; I was particularly interested in the blue stone image showing the Master during the period of his extreme asceticism. The weather was very favourable for snapping and I took some views of the important buildings.

Golden Temple.

Towards the end of the month we left Lahore for Dalhousie. On the way I paid a visit to my friend Dr. Paira Mall, of Amritsar. He is a linguist having books on Buddhism in ten or twelve languages. With his turban on, I made my pilgrimage to the Golden Temple of the Sikhs. As in Ceylon Temples, there I saw men and women dressed in white *pyjamas* moving freely on the spacious premises and making *pradakshina* to Guru Nanak. I noticed some squatting on the granite floor and reading from the scriptures as we do in Ceylon. After a hurried dinner consisting of milk, roti, rice and vegetable I ran off to the Railway station and joined Panditji. On the following morning we were at Pathānkot, the last railway station from where we motored to Dalhousie—a distance of about 52 miles. The drive over the Himalayan slope with its awful precipices sends a thrill through you. By afternoon we were comfortably lodged in a cosy

cottage 7000 ft. above sea level. During my stay I climbed many hills in the lively company of Mr. Ramachandra Haksar, M. Sc., a member of the famous Haksar family. Walks round Bakrota Hill are splendid and inviting. From these walks you can see the snow views and the rolling plains and valleys below.

Chamba.

Dalhousie is a part of Chamba State. Maharajah of Chamba has a palace in this town.

This State has many Buddhist ruins, and the whole region may have been influenced by Buddhist Kashmir which forms the northern boundary of Chamba. Chamba villages are very interesting. The houses have flat roofs made of big sawn

timber covered with a thick layer of earth, very often grown with grass. I mistook some groups of houses to be lawns on the mountain slopes. It is from the other side of the hill you can see their doors. Chamba women are very industrious, they are small made with doll-like faces. They are tattooed and wear ear-rings, nose-rings and necklaces of beads. You often meet a bevy

of girls coming from their mountain homes with baskets of charred-coal for sale.

Mandi State.

After enjoying all that Panditji's hospitality and the Himalayan Hills gave me for a fortnight I started alone for Kulu. The first Railway line from Pathānkot to Jogindarnagar in Mandi State had just been opened, and I took the opportunity of travelling by it. But

I had to pay the penalty for not availing myself of the Bus service when the train took nearly 10 hours to cover 110 miles, and landed me in the unknown Jogindarnagar when it was gathering darkness. On my way I visited (along with La-



CHAMBA GIRL CARRYING COAL.

hore University students) the famous Vaidyanath Temple, now in ruin, resting on a steep hill overlooking the river. In Jogindarnagar there was only one bus bound for Mandi—the capital of the State—where I was to be the guest of Mr. Kawn Narain, Barrister-at-Law and Chief Judge of the State, who was our Panditji's son. And this bus was commandeered by a Punjabi Engineer for his

heavy luggage; on my appeal, to him I was kindly allowed a front seat, and we started for Mandi in the night, though it is prohibited to motor on this mountain area during the night. I could see very extensive work going on in connection with the Hydro-Electric Scheme supposed to be capable of suppling power for the whole of the Punjab. It was 11 p.m. when I reached Mandi (32 miles). Fortunately, Mrs. Narain had sent a boy to fetch me home. The good old Brahmin lady had done all—in the absence of her husband—to ensure my comforts, and the splendid dinner consisting of the finest parotha and curry drove away all the fatigue of the day. Early morning I started for Kulu valley by bus and reached Sultanpur (43 miles) in the noon and had my meals in the Dark Bungalow.

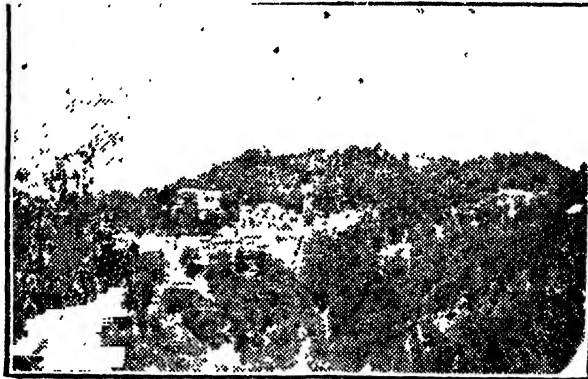
Kulu Valley.

The drive

from Mandi to Kulu—a distance of 43 miles—along the banks of the Vyasa river is very sensational. The road between the precipitous bank and the huge bare rocks is very narrow; and crossing of vehicles is controlled by establishing stations at intervals from where traffic must start at a given time. On the way one can observe slate rocks; a strange phenomenon was that in some places pieces of rocks are falling off to the road continually and unceasingly. In Sultanpur the scenery is almost foreign; fine meadows with pine trees and apple orchards, the wooded banks of the Vyāsa with mountain ridges to close them in

combine to make it an ideal spot. There are many small rice mills run by water power. The bridle path to Simla runs along the left bank. Many hill ponies graze on the open meadows. Beyond Sultanpur lies Nagar—my destination, a distance of 14 miles to be covered on foot or by riding. My attempt to procure a pony, having failed, I wired to Mr. Shibayeff who replied that a horse was immediately despatched. On the following morning we were again moving—myself and Mr. Shibayeff's servant riding abreast. My pony was a Ladak animal and it had a most comfortable Canadian saddle on. It was a pleasure to ride on

the shady paths and to watch the caravans from Ladak, Lahoul and Tibet camping in the Silver Valley. Naked Sadhus from Ayodya (Oudh) are seen smoking by the river bank. The road to Nagar



DALHOUSIE.

runs through a most fertile tract of land. Pomegranates and apricots grow everywhere. Wheat and rice grow side by side. Apples and pears abound in this valley—the sacred land of the ancient Buddhist missionaries. (If any fruit merchant in Colombo wants to do business in fruits I shall be glad to introduce some of my Kulu friends to him).

Urusvati.

We arrived at Nagar Dak bungalow from where I was conducted to "Urusvati"—the Research Institute established by Professor Nicholas Roerich for Geological and Botanical work. On behalf of Madam Roerich, Miss Litchmann and

Mr. Shibayeff greeted me. I was just in time for lunch. They were all vegetarians, and the dishes' mainly consisted of milk, rice and fresh fruit. "Urusvati" is situated on the slope of a big hill and it commands the whole valley below. To be in the company of a personality like Madam Roerich; to listen to her intellectual talks; to discuss with her the place of Ananda in the life history of the Master; to see her face lit up with a kindly light; and to feel with her for humanity—these are ennobling experiences which only a few are able to own for themselves. Her drawing room is decorated with Buddhist banners, and over the mantle piece a large bronze Buddha Rupa sits compassionately overlooking the valley. The next day I bade farewell to my very kind hostess. It was with sorrow I left my friend

Mr. Shibayeff behind. I could never forget the hours we sat together in the summer house and discussed the vast possibilities of the Roerich Museum and its ideals. The same "Punch" bore me back to Sultanpur, and still sadder was my farewell to her.

Ravalsar Lake.

On my way back I again visited Mr. Narain in order to do my pilgrimage to the famous sacred lake in Mandi. Mr. Narain was administering primitive justice when I saw him in Court.

I was accorded a seat on the bench, and hearing of cases was suspended for a few minutes. A munshi (clerk) was

given me as a guide, and I at once started for Ravalsar at 1-30 p.m. in the very hot sun. The whole route lay among the hills and it is well provided with drinking water. There were Bodhi trees at close intervals affording shelter to the weary traveller. Suket (a vast field) is a very pleasant sight. I reached the lake at about 8 p.m. while there was yet sun light. I need not give a description of the lake as I append below an extract kindly supplied me by Judge Narain. Whenever the road was precipitous my munshi invariably told "Road is very bad, please" He was very helpful to me. He got everything ready for me to

stay over the night. I returned the next day with most pleasant memories of the lake of Padma Sambhava, and started on my return journey by bus via Pallaampur and Dharmasala.

Extract.

"The Riwalsar lake lies about 12 miles south-west of Mandi, some 4,000 feet above sea level. It is situated in a cup of the hills of considerable natural beauty. The water of the lake is very deep and clear, but the surface is broken by floating islands ascribed to the sanctity of Padma Sambhava with whom the Hindus have confused Rishi Lomas. The islands on calm days usually cling close to the banks, but a small breeze sets them in motion and the phenomenon is regarded both by Buddhists and Hindus as a miracle of the presiding saint. The lake is a well-known place of pilgrimage for the adherents of both religions, the



A CHAMBA VILLAGE.

Buddhists congregating in the winter months and holding their festival in Phagon, while the Hindus come mainly on the first of Baisakh.

Riwalsar, as is usual with stretches of water in hills, is associated with snake worship. The Buddhists believe that beneath its waters are the mansions of the Nags or Lus as they call them and they believe an outlet of the lake to be the path of one of these subterranean serpents. On the Mandi-Suket road

guns are posted at some distance from the lake itself. The birds, so says the lama, are the servants of the saint sambhava and their death occasions him grief.

Among the Tibetans, Mandi is known by the name of Zahor, and it has an interesting association with the great Buddhist teacher and missionary, Padma Sambhava (A. D. 750-800) for it was from Zahor or Mandi that he went at the request of the Tibetan King, Sronglde btzan to preach the doctrines of Bud-



RAVALSAR LAKE.

about six miles from Mandi there is a small pool of translucent water fed by a stream which is supposed to flow under ground from Riwalsar some 10 miles distant. The place is known as Nagchala, the path of the serpent, and the name illustrates a common form of Himalayan myth.

In the cold weather large flocks of ducks visit the lake, but these are not permitted to be shot, even though the

dhism in Tibet. Pandit Hiranand Shastri, to whom we are indebted for this information, states that in lamaist representations Padma Sambhava appears in the ancient Mandi garb, and the special head-dress worn by him is still called Sahorma. Many Tibetans come on pilgrimage from Tibet every year in winter to the holy lake of Riwalsar in Mandi, which they call Padmacan, and the spirit of the saint is believed to reside on the floating

islands in the lake and is worshipped by them. They approach the lake from some distance on hands and knees. The Hindus look upon Riwalsar as the abode of Lomas Rishi whom they probably indentify with Padma Sambhava. We are also told that many religious books were taken into Tibet in early times from Zahor; and during the reign of Lang-darma (c. A. D. 900), the Tibetan king who persecuted the Buddhists, many books are said to have been brought to Zahor for safety, and are believed by the Tibetans to be still lying hidden some-

of the verandah there are two other frescoes, one representing the Wheel of Existence and the second a Lama or ascetic. Within the shrine is an image of Padma Sambhava the chief object of worship, who has however, been confused by the Hindus with the Rishi Lomas. According to the Brahmans, the seven floating islands of the lake were created by Shiva, in reward for the ascetic devotion of this rishi, and an image of the saint is preserved in a low-roofed and primitive building on the bank of the lake. A fair is held in his honour on the first of



KATRAIN BRIDGE ACROSS VYASA.

(Snow capped Hills form the background.)

where in Mandi. These facts and traditions all go to prove the identity of Zahor with Mandi, or at any rate with the tract around Riwalsar.

Buddhism has left a few monuments of interest. The gonpa or Buddhist shrine, at Riwalsar is of recent date, and differs little from similar sanctuaries found in Lahaul and Rushahr. On the outer wall are the Protectors of the Four Regions, painted in harsh colours, two on each side of the entrance. On the walls

Baisakh each year and is attended by several thousands of both sexes. An earlier fair takes place in Phagon, but this is essentially of Buddhist interest, a considerable number of Tibetans, Lahulis and Kanawaris performing the pilgrimage each year. On the rocks above the lake there are many Tibetan inscriptions, the most striking being the figure of Padma Sambhava himself who is shown with the usual attributes—a thunder-bolt, a human skull and a trident crowned with three human heads."

GLEANINGS.

Gandhi on Missionaries.

If instead of confining themselves purely to humanitarian work, such as education, medical services to the poor, and the like, they would use these activities of theirs for the purpose of proselytising, I would certainly like them to withdraw. Every nation considers its own faith as good as that of any other. Certainly the great faiths held by the people of India are adequate for her people. India stands in no need of conversion from one faith to another.—*Young India*.

China and her Antiquities.

The Chinese National Government has ordered Sir Aurel Stein, the famous archaeologist, to leave the country, in response to the demand of the Chinese Society for the Preservation of Ancient Relics. Sir Aurel is reported to have made a speech in the United States on his way to China attacking the Chinese Government. Many Europeans have curious views of their duty to Asiatic countries whose salt they eat and whose hospitality they enjoy. Sir Aurel seems to be one of this type. The time, however, is past when intelligent and self-respecting Asiatics attach any importance to the self-sufficient chatter of supercilious white men and if they do not learn to behave themselves with the same consideration for national sentiments as they do in European countries or in the American States they must expect to be dealt with as Sir Aurel has been. Moreover, these explorers have often little scruple in carrying away valuable records and objects which they find in their explorations to their own land or in selling them to other countries. This is robbery pure and simple and Asiatic countries which have suffered greatly from their depredations have been so long obliged to acquiesce in them. But there is a turn in the tide, and we expect that the more honourable of the Western nations will, as a matter of conscience, restore such stolen antiquities to the countries to which they naturally belong. India, too, has a grievance in this respect, which, we hope, will not long remain unredressed.—*Indian Social Reformer*.

Youth Hostels for Ramblers.

The following youth hostels in Derbyshire are or will very shortly be open to rambles:—

Errwood Farm, Goyt Valley, Buxton.—Four and a half miles from Whaley Bridge, above the west bank of the Goyt. Accommodation for 25-30, both sexes.

Town Head Farm, Bonsall, near Matlock.—Three miles from Matlock. Accommodation for 25-30, both sexes.

Flagg, near Chelmerton, Buxton.—Fellowship of Youth Hostel. Accommodation for 8, and also space for camping. Conducted parties only. Not available during Whitsuntide.

Hope,—Attached to Birchfields Guest House. Approach is by footpath on Edale side and not by main entrance of Guest House. Accommodation for 15 men. Open from June 1.

In each case food must be carried, though facilities for cooking are provided. Blankets are supplied at the hostel, but a cotton sleeping bag or sheet should be taken.

These hostels represent only a beginning of the youth hostel movement in Derbyshire, and it is intended eventually to call a meeting of the Manchester and District Group and other regional groups interested in Derbyshire in order to pool experience and co-ordinate hostel accommodation. There are now 37 hostels open in England and Wales at which accommodation is available to those holding the association's card, though this is not at present recognised in Scotland, where the movement is developing on independent lines. It is proposed to issue a periodical under the auspices of the national association.—*Manchester Guardian*.

Liquor Consumption in India.

Figures recently presented to the House of Commons on the Revenue from and amount of liquor consumption in India is for the year April, 1929, to March, 1930—that is 15 months ago. For that period the total revenue was rather over twenty crores which was an increase of forty-four lacs on the figures of the previous year. The recorded consumption of Country Spirit was incomplete as 12 months after the period concerned Bombay and Sind, C.P. and Berar, and Burma could not give the figures required. Madras had drunk fifteen lacs of proof gallons—Bihar and Orissa nearly ten lacs, Bengal five lacs, Punjab and the U.P. nearly three and a half lacs, and Assam two and a half lacs of proof gallons of Country Spirit.

It is interesting to note the imports into India of Spirits the duty on which the Government of India keeps for itself. 4,38,000 gallons of Brandy, nearly 4,00,000 of which came from France. 1,21,000 gallons of Gin 1,00,000 of which came from Great Britain. 5,45,000 gallons of Whisky, 5,39,000 of which came from Great Britain. 2,05,000 gallons of Rum, 1,93,000 of which came from Java, and 19,000 gallons of liquors, of which France sent 11,000. The grand total of imported potable spirits was 13,88,702 gallons, and they gave the Government of India a total net revenue of Rs. 2,12,14,054. So one of the Government of India's nest-eggs of two crores of rupees annual revenue will have to be found elsewhere when a Swarajist Government condemns the whole business as a menace to public health—and a curse to the country's social progress.—*Prohibition, June*.

LETTERS TO THE EDITOR.

INDIA BUREAU.

(An International Society for Cultural Federation)

Dear Sir,

I beg to draw your kind attention to the enclosed draft programme of work of the INDIA BUREAU which has been established by us with the co-operation of the Universities, Colleges and other cultural organizations of India as well as with the Institute of International Education, New York, the Intellectual Co-operation Section of the League of Nations, and other prominent centres of occidental Humanism. Its express purpose is the development of a systematic cultural exchange between India and her sister nations and of a permanent understanding between the orient and the occident.

Please keep up in regular contact with your activities, sending us your friendly suggestions as well as the reports and other publications of the institution that you serve. We shall be very happy if we could serve you in return in any way from India and shall consider it a great honour if you could use our India Bureau as your cultural representative, and permit us to collaborate with you as your ASSOCIATE and colleague in India.

Wishing you all success in your noble mission.

Yours faithfully,

KALIDAS NAG.

ITS PURPOSE AND PROGRAMME.

At the end of the first quarter of the 20th Century, the census of India registers about 350 millions of souls as its population and has therefore to be recognised as the homeland of about ONE FIFTH OF THE ENTIRE HUMAN RACE.

It covers an area as big as the whole of Europe excluding Russia, or as the United States of America.

This vast sub-continent presents a diversity in climatic and geographical conditions as well as a variation in fauna and flora almost phenomenal in character.

Its wealth of raw materials and natural products combined with the potential training of its manpower, will ever make India one of the greatest centres of international production and distribution.

No less remarkable is the cultural commerce of India with her neighbours from time immemorial. One of the earliest cradles of human civilisations has recently been discovered on the banks of the historic river Indus which gives the name to this vast country INDIA. The latest discoveries of Harappa (Punjab) and Mahenjo-daro (Sindh) and other archaeological sites have already brought India in a line with the very few pioneers of human civilisation like Egypt and Babylonia. Thus starting from the 4th millennium B.C., India, no doubt through several vicissitudes of fortunes, has continued to march as a LIVING FEDERATION OF HUMAN RACES down to our days: Six millenniums of her uninterrupted march along

the path of human evolution through the wonderfully dramatic ups and downs of history maintaining substantially her fundamental unity of culture, her rare adaptability and vitality manifested through ever new cycles of human creation and re-incarnations of Truth and Beauty.

Her contribution to the stock of human knowledge and civilisation, her original interpretation of life and universe as reflected in her systems of philosophy, her literature as a vast reservoir of the religious and the spiritual experiences of mankind: Brahmanism and Zoroastrianism, Jainism and Buddhism, Christianity and Islam, all represented in the Indian Parliament of Religions, and lastly, India's pioneering experiments in practical Internationalism through the humanitarian ministrations of Buddha and Asoka (500—250 B.C.), slowly transforming India into GREATER INDIA,—all these contributions to the sum-total of human Welfare, Peace and Fraternity, entitle India to the attention, co-operation, and friendly help of every member of the human race.

With a view to supplying the nucleus of such a sympathetic understanding and collaboration between India and her friendly spirits and organizations outside, the India Bureau has been started with the following definite and modest programme for the present:—

1. To supply informations of all kinds to friends interested in India, in her past cultural and spiritual heritage as well as in her future evolution along the path of Self-determination and World Peace.
2. To help, as far as possible, the distribution and dissemination of knowledge and ideas about the life and thought of peoples friendly to India by collecting their various publications and giving them publicity through the leading journals of India.
3. To stimulate a friendly and fruitful exchange of visitors between India and her sister countries by helping travellers to and from India with up to date news, letters of introduction, expert guidance etc.
4. To provide gradually in collaboration with the different educational and humanitarian foundations of the various friendly nations for a systematic exchange of scholars, students, artists, philanthropists, and social workers between India and her partners in the World Federation.

Branch centres of this cultural exchange might be opened, and as we hope will gradually be opened, in different countries by different individuals irrespective of caste, colour or creed. We would welcome friendly offers of co-operation as well as of any other form of fraternal aid, material, intellectual, or spiritual. To join the India Bureau one need not sign any creed or article of association, provided he or she is a believer in Human Brotherhood. Our members should only fill up the enclosed form with their names and addresses written in block letters and if possible, to send us a few more addresses of their friends who might be our supporters in future. There is no fixed payment of

subscription and payment is not obligatory, but any gift of books, handiworks or donations would be thankfully received and acknowledged.

DIRECTOR

Dr. Kalidas Nag M.A. (Cal); D. Litt. (Paris)
University of Calcutta.

OFFICES

INDIA —283 Park Circus, Calcutta.

AMERICA—6369 Mc Callum St. Philadelphia.

EUROPE —Representative:—Dr. S. N. Ghose
Secretariat, League of Nations, Geneva

WOMEN'S BUDDHIST ASSOCIATION.

Dear Sir,

Some time ago the Rev. Narada Thero suggested that the Ladies' Self Denial League, which was founded recently to work for the amelioration of the condition of the poor and depressed of Colombo, be made a unclens round which a Young

Women's Buddhist Association might be formed. We were grateful to him for the suggestion and heartily welcomed the idea of forming such an association.

We are obliged to you for commenting on the usefulness of such an association and are thankful for the encouraging remarks you have made in the columns of your valuable journal.

We are happy to inform you that arrangements have already been made to convene a meeting early in September for the formation of such an association

Mr. Rajah Hewavitarne has very generously offered "Aloe Avenue," the residence of Mallika Hewavitarne Lama Etani to us for our meetings. Our best thanks are due to him for his thoughtful and invaluable assistance.

Yours truly,

JENNIE DE FONSEKA

Colombo,
20-8-31.

*Hon'y Secretary,
Ladies Self Denial League.*

YOUNG MEN'S BUDDHIST ASSOCIATION.

DINNER TO Y. M. B. A MEMBERS IN STATE COUNCIL

Our Dinner to Y. M. B. A. Members who were elected to State Council on the 29th July was a great success. Brillancy was added to the representative gathering by the presence of many ladies. Covers were laid for 130 diners.

The dinner was held at the Association's Headquarters at Borella, which was gaily decorated. Mr. P. de S. Kularatne presided, and the following were accommodated on either side of him: Hon. Mr. A. F. Molamure and Mrs. Molamure, Hon. Mr. D. B. Jayatilaka, Hon. Mr. H. M. Macan Markar, Hon. Mr. T. B. Panabokke, Mr. F. A. Obeyesekere, Mr. W. A. de Silva, Mr. and Mrs. D. J. Wimalasurendra, Hon. Mr. Batuwantudawe and Mrs. Batuwantudawe, the Hon. Mr. C. W. W. Kannangara and Mrs. Kannangara, the Hon. Mr. Peri Sunderam and Mr. M. M. Subramaniam were also present, besides a number of other State Councillors.

After an excellent menu, the Chairman Mr. P de S. Kularatne proposed the toast of His Majesty the King.

The Guests.

Gate Mudaliyar Walter Samarasinghe in proposing the toast of the honoured guests, offered the members of the State Council felicitations on their entering the State Council and taking upon themselves the important work of guiding the country's destinies.

Today in Ceylon nationalism was an achieved cause, and the freedom of the Buddhist religion was a fact that could never be assailed. The Mudaliyar here referred to the national movement and how the torch lit by Col. Olcott had been carried steadily for the past four decades by the Hon. Mr. D. B. Jayatilaka and Mr. W. A. de Silva. Among their manifold activities was the founding of that Society. As one who had followed the fortunes of that Society he could say with some authority that the success they enjoyed today was mainly due to their tenacity of purpose, their wise counsels, their great knowledge and their great wisdom. Even if the Hon. Mr. Jayatilaka had not entered Council still he would have been one of the foremost inhabitants of the Island.

Mr. W. A. de Silva was one of their Vice-Presidents and continued to be so elected year after year whether he was in the Island or not. Their highest claim to remembrance was their work which was lasting and surviving.

Mr. Molamure was a member of that Association, but did not actively participate in their work perhaps by geographical reasons.

The Mudaliyar here referred to Mr. D. J. Wimalasurendra, Hon. Mr. T. B. Panabokke, the Hon. Mr. C. W. W. Kannangara, and the Hon. Mr. C. Batuwantudawe, with whose name the Buddhist movement was inextricably woven. He hoped that those gentlemen who were not members would ere long become members of the Association.

Referring to the Hon. Mr. Peri Sunderam, the Mudaliyar said that he regarded him as one of their own until Mr. St. Nihal Singh said he was not.

(Laughter.) He hoped now that he was in charge of their destinies, his interests and their interests would be identical.

Mr. Macan Markar was the representative of a great community and had always been a friend of the Buddhists. Mr. Subramaniam from far away Trincomalee represented the second largest community. His ancestors and theirs had differences in the past, but today their interests were woven together. Mr. F. A. Obeyesekere was technically not a Buddhist; yet he knew that at heart he was a Buddhist (laughter) because he had common cause with the Buddhists. Referring to the Hon. Mr. D. S. Senanayake, one of their Vice-Presidents the Mudaliyar said that he was the representative of a family to whom they owed very much. It was due to their generosity that they were able to meet in that hall that night. They were deeply concerned at his absence. The Mudaliyar also referred to the Diyawadana Nilame and his association with the Buddhist religion.

Mr. D. B. Jayatilaka.

The Hon. Mr. D. B. Jayatilaka replying said that during his connection with the Y. M. B. A. for the last 31 years that was the first time he was invited to a function in the Y. M. B. A., as a guest. The present occasion was to celebrate the entrance into the State Council of a number of their members. If one considered for a moment the composition of the present Council he would find that there was greater cause for rejoicing. Out of 46 elected members, he believed there were about 25 Buddhists; and among the seven Ministers, the Speaker and the Deputy Chairman, six were Buddhists, 2 were Hindus, one was Christian and one a Muslim. He mentioned this fact for a very important reason.

"Whatever this constitution may or may not do for Ceylon in the future it has done one thing already, namely, it has helped to explode some old world theories which have been doing a great deal of harm in the country.

"There was a time when people of other communities thought with dread of Sinhalese domination. There was a time when people of other communities feared Buddhist domination."

Continuing he said that in a country where the Sinhalese were in a majority and the Buddhists were in a majority, it should necessarily follow in a Council to which members are returned, a larger number are Sinhalese or Buddhists. It would be proved within a very short time to the satisfaction of all concerned that the so much feared Sinhalese or Buddhist domination was a figment of the imagination.

On the Board of Ministers there were 5 Buddhists and his honourable friend Mr. C. W. W. Kannan-gara, the Minister for Education, a few days ago at Galle, assured his hearers that although the Executive Committee of the Board was composed of a majority of Buddhists the other religious bodies would not have the slightest cause for fear. He thought he could give the same assurance on behalf of the other Ministers as well.

Referring to the history of their association, he said that they had a very small beginning in the Pettah. From there they moved on to premises in Maradana, the present Pavillion Hotel, and from

there shifted to Regent Street and at last to their present quarters at Kanatta. When they moved into their present quarters they had only a sum of Rs. 5,000, but they took their courage in both hands and bought that property for Rs. 70,000 paying the sum of Rs. 5,000 as an advance. People would have thought they were very reckless when they entered into that contract in 1924 and agreed to pay the balance before the 31st of December of that year. They did of course pay the money. They borrowed the money and repaid the loan. In this connection he could not refrain from mentioning the name of the late Mr. F. R. Senanayake to whom they owed that building.

They collected Rs. 40,000, by personal appeal and a few hundreds of rupees by public subscription. He would say that only a sum of Rs. 120 was expended as collection expenses. He would not tell them how that miracle was performed (laughter). The balance of Rs. 30,000 was given to them as a grant by the Government. He appealed to those who were there that night to join them so that they may extend the sphere of their activities to contribute a larger measure to the progress of their country. He wished in conclusion that there would be many occasions like that when they could exchange thoughts and ideas and discuss matters that concerned them all.

Mr. A. F. Molamure.

The Hon. Mr. A. F. Molamure, who on rising to speak was applauded, said that he was in the position of a tweeney or gobetween in the midst of two people like the Hon. Mr. D. B. Jayatilaka and Mr. W. A. de Silva. Now that he was made the Speaker he was forgetting what it was to make a speech. He was told that he was not to speak and even if he tried to answer any questions, he was told that he was out of order. He was very thankful to them for giving him the opportunity of finding his tongue. All sorts of things were said with regard to the duties of his job and no one seemed to know whether he knew his business.

Although as his Hon'ble friend had said there were 25 Buddhists in the State Council he did not think they enjoyed that freedom of worship which was enjoyed in their religion. That was their birth-right but all that freedom was taken away by the Police Ordinance (Cries of shame)

Now that the Hon. Mr. D. B. Jayatilaka was in supervision of the Police, where in former times he was under their supervision, he hoped those obnoxious laws which were on their Statute Book would be abolished as soon as possible because he did not know how long the State Council would last.

Mr. W. A. de Silva, replied briefly.

Mr. F. A. Obeyesekere in proposing the toast of the Association said that foremost among names connected with the Association was that of the Hon. Mr. D. B. Jayatilaka. The Y. M. B. A. stood for no religion but stood for all religions. It was the one living national institution in the country. He wished it continued prosperity.

Mr. Raja Hewavitarne, the General Secretary replied.

In a brief speech Mr. Sri Nissanka proposed the toast of the ladies which was replied to by Mrs. D. M. Gunasekera, who hoped that in the next Council there would be women representatives.

The Hon'ble Mr. Macan Markar in proposing the toast of the Chairman said that it was the first occasion that he had attended a dinner by the Buddhists. He referred to the friendly feelings between the Muslims and Sinhalese and assured them that his ministry would always stand for justice and fair play.

Mr. P. de S. Kularatne replied briefly and said that they hoped that the day would not be far distant when the Hon'ble Mr. D. B. Jayatilaka would be their Prime Minister when the country attained Swaraj.

It was close upon midnight when the function terminated. Credit is due to the organising Secretaries for making the function a great success.

RENAISSANCE OF SINHALESE LANGUAGE.

Under the auspices of the Sinhalese Literary Branch of the Central Y. M. B. A. an interesting lecture on "The Renaissance of the Sinhalese Language" was delivered on 29th July, by Dr. G. P. Malalasekera at the Association Hall, Borella.

Mr. H. Sri Nissanka, Advocate, presided and briefly introduced the lecturer.

Dr. Malalasekera said that the Sinhalese language now occupied a much more satisfactory position than it was the case once. The Sinhalese language was a few years back looked down upon as the language of the "ayahs" and other servants. Now it had so happened that people made profuse apologies when they found it difficult to address a gathering in their mother tongue. If things went on as at present they could be very optimistic that Sinhalese would become a full pledged language capable of being used for all purposes within a very short time—possibly, added the lecturer, within 5 years. It had been said that Sinhalese was a poor language. That was largely true because the language stopped to grow after about the fifteenth century. Since then various branches of knowledge had come into being in the world and tremendous strides had been made in the progress of learning. The Sinhalese language had fallen into disuse during that time with the result that new things and new ideas, which had followed in the wake of new discoveries and new inventions were wanting in the language. Perhaps when the Sinhalese Dictionary was completed it would be found that there were a lot of words already in the language but not in use. Those words could be made use of to supply the deficiencies in the language. If after that too many words were found wanting—and there was no doubt about that—the only thing to do was, as had been done with every language in

the world, to coin new words. That work required a great deal of thought from those responsible for the education of this country.

The lecturer also deplored the fact no adequate salaries were paid to Sinhalese Teachers. There was a time when the Royal College gardener was paid more than the man who taught Sinhalese there, but now the importance of Sinhalese teachers had however been recognised. Yet they were not paid sufficient salaries.

Continuing he said that it was a pity that the Director of Education had not even a working knowledge of the languages of the land. In no other country would such a thing be tolerated. There was no reason why, even now, the Director of Education should not take steps to learn both Sinhalese and Tamil. The speaker could guarantee that Mr. Macrae could get a working knowledge of Sinhalese within six months' time if he took to study Sinhalese. The Principal of the University College, for instance, had a very good knowledge of Arabic, but he took no trouble to study Sinhalese because he did not feel that any such language was useful.

What was necessary in Ceylon was for somebody to initiate a courageous policy, fearless of abuse and criticism. If the Hon. Mr. Kannangara, for instance, said that from 1935 all instructions would be in the medium of the vernacular, the lecturer believed that all the necessary things would be forthcoming; the necessary books would be written and the country too would find money for the necessary teachers. That kind of support would give prestige to the language which was very important if it was at all to take its right place.

All the work in the Sinhalese districts should be done in Sinhalese. He could not understand why the U. D. C.'s did not conduct their meetings in Sinhalese when 99 per cent. of their electorates were Sinhalese. Why should Civil Servants be given the use of interpreters, when they were expected to know Sinhalese for all practical purposes and given a pundit allowance from the funds of the country? The whole tribe of interpreters should be abolished. Could anything be more ridiculous than the spectacle of a Sinhalese presiding Magistrate asking a Muslim or a Tamil to interpret the Magistrate's remarks to a Sinhalese witness!

In conclusion he said that a Sinhalese typewriter was a very useful thing and he did not think that there was any difficulty in getting one made.

Comments were offered by Messrs. C. Cumarantunge, P. P. Siriwardana, Mudaliyar E. A. Abeysekera and Mr. R. de Silva.

The meeting terminated with a vote of thanks to the lecturer and Chairman.

OUR NEXT ISSUE.

Will appear on October 1st and will contain:—

"**Bravasti in Pali Canon**,"—(Continued)

"**Vision of the Rishis**" by the T. L. Vasvani.

"**Practical Aspect of Buddha Dhamma**"

Popular Health Lectures.

Dr. N. Attygalle, D. L. O. (Lond) F. R. C. S. (Eng.) will deliver a series of lectures on First Aid, Elementary Anatomy and Physiology commencing early in September. Exact dates will be announced later.

MINUTES OF A MEETING OF THE COMMITTEE OF MANAGEMENT

Held on 27th July, 1931.

Present:—Hon. Mr. D. B. Jayatilaka, the President, Messrs D. T. Jayasekera, J. A. P. Samarasckera, A. Jayasinghe, J. D. A. Abeyawickrema, D. N. Hapugalle, J. N. Jinendradasa, N. J. V. Cooray, G. J. Silva, J. D. De Lanerolle, H. D. David, V. S. Nanayakkara (Hony Treasurer), R. Hewavitarne, (Hony. Gen. Secretary) and the Organizing Secretary Mr. P. P. Siriwardhana.

Appointment of Vice President:—Mr. P. de S. Kularatne was unanimously elected as Vice-President in place of the late Mr. D. C. Senanayake.

Flood Relief Fund:—It was decided to appoint the Treasurer of the Y.M.B.A. as Treasurer of the Flood Relief Fund.

It was also decided that the Flood Relief Committee should visit the flooded area and see to the houses put up by the Y. M. B. A. for the flood victims.

Religious Examination Prize Function:—It was decided that the annual Prize Function be held in September.

Tennis Court:—An estimate of Rs 41/- for repairs to the Tennis Court was tabled and accepted.

R. HEWAVITARNE,
Hon. Gen. Secretary.

Y. M. B. A. NOTICE

Remittances and Receipts.

Members and the general public are kindly requested to see that a receipt signed by the Treasurer is obtained in due course for all payments made to the Association.

Temporary receipts will be issued at once for payments made to the Office and the holder of the temporary receipt should see that a formal receipt duly signed by the Treasurer is received within a week.

Members' subscription may be paid either to the collector making the usual endorsement on the card or to the Office, but in either case a formal receipt will be sent.

It is also requested that cheques, Money Orders, and Postal Orders, etc., should be crossed and made payable to the Treasurer.

V. S. NANAYAKKARA,
Hony. Treasurer.

8th August, 1931.

Y. M. B. A. TENNIS TOURNAMENT.

The annual Tennis Tournament that was started in March last could not be completed owing to several reasons, viz, the intervention of holidays in April, the absence of playing members from Colombo, and the presence of rainy weather which is yet prevailing. The majority of matches have been played and only the finals in the Handicap Singles event and three matches in the Open Singles event have yet to be played to complete the Tournament. It is hoped to finish these events as soon as the Tennis Court, which has been washed away by the recent rains, is repaired.

The following are the results:—

HANDICAP SINGLES.

1st Round—A. Jayasingha 40, beat G. E. de Chickera 15 5/6, 6/3, 6/1. A. Seneviratna w.o. L.A. Rajapakse.

2nd Round—P. B. Herat—30 + 1/6, beat S. W. Jayasuriya—30, 5/6, 6/2, 6/5. R. Hewavitarne—30, beat L. B. Attanayake Scr. 6/00, 6/00. M. R. Somasundaram 15 + 1/6, beat G. Wijesinghe + 15 + 1/6, 6/4. A. Jayasinghe 40, beat A. P. Balasuriya + 15' 6/1, 6/3. A. Seneviratna—15, beat Dr. J. A. S. Goonewardene—30, 6/0, 6/5. C. W. Ratnayake w.o. C. Wijeratna, E. Mathew—15, beat A. W. Dharmapala, Scr. 6/4, 6/5. C. Rajasingham 15 + 1/6, beat G. D. de S. Seneviratne—15, 4/6, 6/4, 6/0.

3rd Round—R. Hewavitarne,—30, beat P. B. Herat,—30 + 1/6, 6/4, 6/3; A. Jayasinghe,—40, beat M. R. Somasundaram, + 15 + 1/6, 6/3, 6/0. A. Seneviratna,—15, beat C. W. Ratnayake, Scr 6/1, 0/6, 6/3. E. Mathew,—15 beat C. Rajasingham + 15 + 1/6, 6/4, 6/5.

Semifinals A. Jayasinghe,—40, beat R. Hewavitarne,—30; 6/4, 6/0; E. Mathew,—15, beat A. Seneviratne,—15, 6/5, 2/6, 6/2.

OPEN SINGLES

First Round—A. Seneviratne beat E. Mathew.—10/8, 2/6, 6/2; G. Wijesinghe beat L. B. Attanayake score not recorded).

Second Round—A. Jayasinghe w.o. C. Wijeratna, G. E. de Chickera beat M. R. Somasundaram score not recorded), R. Hewavitarne beat C. W. Ratnayake, 6/1, 6/4. Dr. J. A. S. Goonewardene beat A. Seneviratna 6/2, 6/3. G. Wijesinghe beat S. W. Jayasuriya (score not recorded) C. Rajasingham w.o. L. A. Rajapakse, P. B. Herat beat G. D. de S. Seneviratne (score not recorded) A. W. Dharmapala beat A. P. Balasuriya 6/2, 6/5.

Third Round—A. Jayasinghe beat G. E. de Chickera 6/1, 6/1, C. Rajasingham beat G. Wijesinghe score not recorded), P. B. Herat beat A. W. Dharmapala 6/1, 6/0.

Semifinals—P. B. Herat beat C. Rajasingham 6/0, 6/0.

A. JAYASINGHE,
Hony. Sports Secy.

Y.M.B.A
19-7-31

OBITUARY.

Dr. Walter Wash.

We regret to record the death of Dr. Walter Wash, which took place in London May, 20th. The body was cremated at the Golders Green on the 22nd. He was the founder of the Free Religious Movement and the Minister of its Church. He was the author of *Moral Damage of War*, "and the leader of a group that hoped to find in religion, which has so often been a disruptive force, an aid to the unity of mankind" He was also a great preacher.

Anicca Vata Sankhara.

THE BUDDHIST

"Sila Paññanato Jayam"

VOL. II New Series.

OCTOBER ²⁴⁷⁵₁₉₃₁

No. 6

NOTES AND COMMENTS.

An Exhibition of Buddhist Art. We have great pleasure to announce that the Organising Secretary of the Y. M. B. A. is making arrangements to hold an exhibition of Buddhist art early next year under the auspices of the Central Y. M. B. A. We welcome the idea not only because the proposed exhibition will be the first of its kind, but also because an exhibition of art purely Buddhistic has been a greatly felt want. Colombo has seen many art exhibitions since of late. But we feel that an exhibition of Buddhist art will certainly unfold before our artists the history of the gradual growth of an art with which Sinhalese art is inseparably linked. Spontaneity and skill in producing really good works of art in the past had been the outcome of religious devotion. And it is true of modern art also to a great extent. An exhibition of this kind will bring together a great variety of paintings and sculptures etc. from all Buddhist countries thus giving an opportunity for our local talents to draw inspiration. The immense educative value of this proposal will, we have no doubt, commend it to general public. And when a definite programme is

drawn up it will, we trust, receive the whole-hearted support of all lovers of art.

Youth Movement in Germany. The very instructive lecture delivered at the Y. M. B. A. by Herr von Pochhammer, Consul for Germany, should teach our youth many important lessons. The unaustratious way the German lads started the movement unaided, the dogged perseverance with which they maintained it in spite of difficulties and lastly, gaining the sympathy of whole Germany by self-discipline and activity—these are the characteristic features of the German Youth Movement which today counts over 5,000,000 members. If art and literature create patriotic feelings in us, natural beauties of one's motherland make one a lover of his country. And our Lanka offers to the wandering youth sacred edifices and beauty spots whose glory and charm are seldom surpassed by those in foreign countries. Hikers or rambles—they have the same goal in view viz. to be in communion with nature untrammelled by routine work. Central Y. M. B. A. has started rambling, and we hope that many institutions will spring up to promote youth movement in Ceylon.

Ven. Dhammaloka Thera We extend a hearty welcome to Dhammaloka Thera who is on a short visit to Ceylon. The learned Thera, who is one of the most popular preachers in Colombo, has already delivered a sermon and a lecture to crowded audiences at the Y. M. B. A. In his lecture on "The Buddhist Missionary Activities in India," he emphasised the fact that if Buddhists wanted to achieve success in India they should send Bhikkhus who are not only learned in all branches of Buddhist learning but are also moved by a really genuine desire to work for the Sāsana. They must be men of the highest character, and should be able to show to the Indians by their own examples what Buddha Dhamma stands for.

A Great Event. The opening ceremony of the Mūlagandhakuti Vihara at Isipatana Benares, has been fixed for the 11th November next. This function promises to be a great event in the history of Buddhism in India and Ceylon. We understand that the ceremony is to be performed by a body of learned Maha Theras from Ceylon. This as well as other arrangements for visitors at Isipatana involve heavy expenditure which the Maha Bodhi Society could hardly bear without generous support from the Buddhists. We confidently hope that Ceylon Buddhists will materially assist the function both by their presence and contributions. We wish it brilliant success.

ABOUT RELIGION

By J. F. McKechine, (Bhikkhu Silacāra.)

The poets are those among mankind who see most of what really is. Whereas other men only look *at* things, being unable to do anything else, they, in virtue of their so much keener sight, see *into* things, and tell us what they see in words as appropriate as they can find, in prose or in verse.

One of the greatest of English poets, Shelley, has uttered these pregnant words on the subject of religion: "All religions are good that make good men. And the manner in which an individual ought to prove that his religion is the best, is by being himself better than all other men."

It is impossible for any honest thinking man to deny what Shelley here says. After all, what is the use of splendid schemes of perfect moral precepts, magnificently built and ornamented temples, if the men who profess to follow such exalted precepts of right conduct, and worship in such grand specimens of the

architect's skill, are not men whom one can respect, to say nothing of admire. If a Buddhist wishes rightly to be able to assert his superiority over a Christian or a Mahomedan, he must be able to point to the greater number of good deeds that he does, to his own greater possession of loving kindness and compassion, shown in his actions, and to his own greater tendency towards renunciation and self-sacrifice. Not that it is required that every Buddhist should be able to show that he is an Arahan exactly; but at least he ought to be able to show that he is trying, to the best of his ability, to move in that direction.

Of course, it is possible to look at a religion from many other points of view. The moral point of view, the extent to which it influences its adherents towards right conduct, is certainly a very important aspect of any religion, but it is not the only one.

Jāti pi dukkha! To be born is to become subject to suffering. Every Buddhist knows that. It is what he is taught from the very beginning of his instruction in the faith of his fathers. This is the very first of the four great facts which constitute the four-square foundation on which the Buddhist religion is erected. In this life, then, that is beset, and cannot be anything else but beset, with the unwanted, the unpleasant, the painful, any religion worthy the name must offer men some hope, some comfort, some consolation, in the midst of this present world through which they are passing. No matter of what sort a man is, even though he be the greatest of philosophers, he cannot hold firmly and consistently to the following of the path of right action if he does not see ahead of him some light to be reached by doing so; or, if he is a man of less fine grain, unless he receives the promise of something that will make amends to him for his denial of his ordinary instincts towards taking hold of whatever comforts and pleasures come his way. A religion that is absolutely pessimistic and devoid of all comfort and consolation for human beings that are human beings and not super-men or gods, would not be a religion in any right understanding of that word. And so we have in the world all kinds of religions which make great promises to men of the happiness and enjoyment that is awaiting them in the future when they are done with this low common life of earth, if only they obey what is taught them in that religion. And nothing is easier than to make such promises. Who knows what lies in the future? It is like a great big black sack out of which one can promise to draw forth anything at all that is pleasant, since no one can see what is inside it.

How does Buddhism differ from these religions of promises? It differs in this, that it is a religion which deals with *facts*. It takes first the fact of the existence of ill, of suffering, in this our life; and then proposes to deal with that fact, and get rid of it in the only way in which anything really can be got rid of, *removing its cause*. It finds that cause to consist in man's continual hungering and thirsting for pleasureable sensations, from the coarsest sort supplied by the grossest of his senses, up to the most refined ones furnished by the titillation of his most delicate feelings and emotions. And then, finally, it lays down, a course, prescribes a method, whereby this vexatious hungering and thirsting which causes all man's misery, may be brought to an end, and therefore, all his misery also, be brought to an end, finally, for ever, so that it never again can raise its head any more than a palm-tree that has been cut off at the root can ever again raise into the air a crown of foliage and fruit.

This is the light, this is the hope, this is the promise of reward, that the Buddhist religion holds out to men, to all men, the high-thinking philosopher as well as the ordinary man of the world, as the incitement towards right living which he needs to enable to live a life that shall not do harm either to himself or to others, and as the comfort and consolation which will enable him to bear with fortitude all that he may be called upon to endure of unpleasant and painful in the course of his life. He can bravely face, and fight through, all that life may impose on him of misfortune and ill in the sure hope that beyond it all, lies the certainty of achieving a complete and final release from it all, in following the method for achieving such release laid down for him by his teacher the Buddha, since that method is as sure and certain

in its operation as the methods laid down and followed by scientists for the securing of the aims they have in view in their laboratories and workshops.

In fact, what makes the Buddhist religion different from every other in the world, is just this, that it is science, that is, knowledge, of what it deals with, human life. And that its methods for eliminating ill, pain, suffering, are methods dictated by knowledge, absolutely accurate knowledge, such knowledge as a Buddha possesses, the possession of such knowledge being precisely what makes him a Buddha, what gives him the title to be called such, an Enlightened One. Thus the surpassing excellence of the Buddhist religion, what

makes its hold upon those who adopt it only stronger and stronger as the years go on, is the fact that they find in it, all the comfort and consolation and hope that is offered in any other religion; but also find that this comfort and consolation and hope are not airy figments conjured out of fine phrases, but are based upon the actual facts of existence, and absolutely accurate knowledge of these facts, by One who knew with perfect exactitude what they were and the proper way to deal with them, namely, by a Buddha. This reason, this all-sufficient reason, it is, that every devout Buddhist, every day, repeats with all the trust of all his heart: *Buddham saranam gacchami*; I put my confidence in the Buddha, and in none else.

THE VISION OF THE RISHIS.

By T. L. Vaswani *

To this beautiful spot I came but a few days ago. I came as a pilgrim to this Himalyan Home. I came to receive your blessings. You all have blessed me abundantly. This ashrama is meant to be a family, a spiritual family. You are about to go out of it to do your work in different spheres of life. What may I offer you on the eve of your departure? I offer you flowers of love. One flower there is which they call "forget-me-not". I offer it to every one of you:—"Forget-me-not". My name and form,—forget them! *Nama* and *rupa* belong to the plane of *Maya*. But forget not the message I have given to you in different ways. These lips have in weak words uttered the message; but the message is not mine. The message is of the Rishis. In it is India's hope, the world's big hope.

For the Rishis are not dead. Their message is not dead. It has a vital value for modern India, for the modern world.

You need the message of the Rishis to reconstruct and revitalize the nation, to rebuild humanity. All I wish to say to you is:—See that you are true and loyal to that message. This Ashrama will not fulfil its larger purpose if it does not pass on the message of the Rishis. A mighty future must we build; we must study modern science and the social economic forces of the modern world. But we must also study and apply to modern conditions great ideals which may make India a vital nation. To ignore the message of the Rishis is to invite spiritual starvation. In one picture and in one ceremony is embodied the vision of the Rishis. Each vital nation embodies its vision of the Ideal in some picture or pictures, some figure or figures of art. Germany has played a great part in the history of modern nations. I was in Berlin before the war. What did I see at the gateway of the great city? There

stood a great figure,—a statue of a gracious lady representing Science. Germany's vision is that of Science and scientific "*Kultur*". Germany was and still is I think the most scientific nation. Great is the vision of science; and we in this country must study science more and more if we would rebuild the nation. Great is the vision of science,—great, but not adequate. For you can misuse science for destructive ends. Science is inventing today poisonous gases and new deadly weapons for the next war.

Great was Greece,—ancient Greece. Her Genius flowered, specially in the fifth-sixth century. The Persians had been repulsed at Marathon. They had come in large numbers to conquer Greece. Small in number were the Greeks,—small but patriotic. Number does not count in the history of human progress. Not number but *Shakti*,—vitality,—is what wins. The Greeks were a small number but they were patriotically banded together and they beat back the Persians. Greece became famous as a freedom-loving nation. In her great period, Greece threw up thinkers like Plato and Socrates and dramatists like Euripides and Aristophanes. She, also, had statesmen. The greatest of them was Pericles. A gifted statesman. He set his stamp upon his country as not many statesmen in the world's history have done. Two great statesmen impressed each his will on India in two different periods of her history,—Shri Rama and Asoka. In the West I know of but one who impressed his will upon his country more vigorously than Pericles and that man was Lenin. Modern Russia is the face of Lenin. And ancient Athens was the face of Pericles. Pericles built Athens on a magnificent scale. He engaged the services of a great artist and sculptor named Pheidias. This

master-sculptor built a statue of the Goddess named Athena,—the guardian deity of Athens. She reflects the very soul of ancient Greece,—reflects the ideal of Beauty which Greece worshipped as the supreme vision of life. Beauty has a spiritual quality. Beauty links us with the divine. But is there not a vision greater even than that of the Beautiful? The Rishis of India embodied their vision in two things, one a picture and two a ceremony. The picture is that of Saraswati. She is the Goddess of knowledge of culture. The Shakti Ashrama is meant to be a school of culture,—the culture of Shakti. And a mark of true culture is simplicity. Saraswati is represented as being simple. The Shakti Ashrama should be a home of simple life. I ask you to be simple in dress and diet. There is something even more important. It is inner simplicity. You seek knowledge. Let knowledge grow from more to more. But let it not make you proud. Saraswati clad in simple garb is a picture of humility. This is inner simplicity. Today young men go out of colleges with pride in their hearts; so it is they can do so little. They are too proud to be in touch with the masses. Infinite is the realm of knowledge; and the more you know, the more you feel how little you know. True knowledge, therefore, makes one humble.

I said the Rishis embodied their vision of knowledge and life in one picture and one ceremony. The picture is that of Saraswati, the Simple. The ceremony is that of fire. This fire ceremony is to me a most impressive one. I am a fire worshipper. Often as I have watched the flame, my eyes have been touched with tears. Be sons of the Flame! O ye that are young you,—so many of you,—have become cold, inert, lifeless. You have become materialists,—disciples of

matter. Even matter has more life than many of us. In your hearts may be kindled again a flame of new life. Be flame-like, full of life. Be sons of Shakti. And Shakti does not mean merely shakti of the body; that is necessary but is not enough. Shakti does not mean only energy of mind; that, too, is necessary but is not enough. Shakti is strength,—of body and mind. The flame is a symbol of the spirit of Shakti. Therefore I say:—Worship the flame. India needs flaming hearts. She needs young men whose souls will ache because India is in pain and subjection. If in every province there be even a few young men filled with the flaming love for the Rishi's ideals, then, indeed, there is hope for the nation.

There is a pretty little poem not much known but pregnant with a message for the young. The poem is named "The Youth and the Sage". A young man comes to a Rishi, a Sage, and wishes to know the meaning of life. The young man is troubled with questions concerning the "whence and wither and why" of life. He has doubts; he is perplexed by the problem of existence and he feels that none may solve "the riddle in his room". This young man comes out of his little room, comes to the sage for solution of the Riddle of life. The sage tells him a number of things which there is no time to tell. Among them are three beautiful thoughts which I wish to pass on to you. The saint says to the youth:—"blessed is he who bows before the One Sublime. Blessed is he who walks with trusting steps the bridge of time. Blessed is he who humbly says:—"may I be a sacrifice unto Thee".

(1) "Blessed is he who bows before the One Sublime". Here is the secret of the true spirit of culture and religion.

It bows before the One Supreme,—in silent reverence. Culture is not showy; religion is not noisy; spirituality is not controversial. Don't make a show of religion but go about in life with deep silent reverence for the One Sublime. (2) "Blessed is he who walks with trusting steps the bridge of time". Trust one another! Trust India and humanity. Be not cynics. Walk with trusting steps the bridge of time. India will advance and achieve. (3) "Blessed is he who humbly says:—"May I be a sacrifice to Thee! "May The One Sublime so bless you that you may spend your lives in service of the poor. So may you re-build this ancient gifted nation. The rishis need not money, not wealth, not shouts and shows, excitement and noise,—but instruments of silent service. May the rishis bless you, so that you may be taken as instruments of silent service. For not in shouts and shows but in silent service, in little, daily acts of self-offering will India be born again and our Mother,—Divine Humanity.—be newly blessed.

* From the address at the Shakti Ashrama, Dehra Dhun, India.

PUBLIC LECTURES AT THE Y. M. B. A.

Ven. H. Dhammaloka Thera will deliver a lecture on "My Impressions of India and Her Peoples" on the 1st inst. at 5-30 p. m.

Herr Von Pochhammer, Consul for Germany, will deliver a Lantern Lecture on "The German Landscape as an Expression of Her Economic Life" on Tuesday the 6th inst. at 6 p. m.

Mr. E. Reimers, the Government Archivist, will deliver a public lecture on "Historical Records of Ceylon" on Thursday the 15th inst. at 5-30 p. m.

SRAVASTI IN PALI CANON.

By Tripiṭakācārya Rāhula Sāṅkṛtyāyana.

(Continued from last number)

Srāvastī, the City. In those days all the houses were built of wood as would be seen in the description given of Jetavana and Pubbārāma. Although it is nowhere mentioned in connection with Srāvastī itself, yet from the description of Rājagaha (25), we can reasonably conclude that the ramparts or city walls were generally constructed of wood. The same has been mentioned by Megasthenes in regard to Pāṭaliputra during the time of Chandragupta. This is now conclusively proved by the excavations of Bulandībāgh. In those remote days, when people's settlements were far between and Sāla forests in the vicinity of towns gave plenty of timber, it was less costly and naturally more convenient and advantageous to use timber rather than anything else for building material.

Mention has been made of four gates, of which names are given (26, 27) of three as Uttaradvāra (Northern gate), Dakkhinadvāra (Southern gate) and Pubbadvāra (Eastern gate). Southern gate opened towards Jetavana and the Eastern gate towards Pubbārāma. The Northern gate was facing the Sākya and Anga countries. Just outside the Northern gate, there was a village called Uttaradvāragāma (29). Apparently it was a village which stood between the gate and the river.

In Vimānavatthu (30) and Udāna Aṭṭhakathā the fourth gate is mentioned by the name of Kevaṭṭadvāra (fishermen's gate); outside this gate was the village

Kevaṭṭagāma (fishermen's village) where there were five hundred families of fishermen.

Thus in the Piṭakas and Aṭṭhakathās we find four gates mentioned—Uttara, Dakkhina, Pubba and Kevaṭṭa dvāras. Dr. Vogel in his report of the Archaeological Survey of India 1907—8 has described these gates in details. According to him the circumference of Maheth is 17,250 feet or a little more than three and a half miles. Srāvastī was destroyed by Mohammedans in the 12th century A.D. It is perhaps not proper to suggest that during all these 18 centuries, from the 6th century B.C. to the 12th century A.D., no radical alteration was effected to the plan of the city. One thing, nevertheless, seems to be certain, and that is that, after the fall of Kosalan power in the 4th or 5th century B.C., Srāvastī never became the seat of any great kingdom. In the beginning of the fifth century A.D., during the supremacy of Gupta power, it was a village with 200 families when it was visited by Fa-Hien. Its condition at the time of Hiuen-Tshaing was not any better. Therefore it is not unreasonable to think that, after Kosalan time, the boundaries of Srāvastī were never extended, and the present circumference of Maheth, 17,250 feet, marks fairly accurately the area of Srāvastī (Jetavana?) of Buddha's time. The site of Maheth is one of the most ancient cities in India. At Patna, it was after digging 17 feet that the Mauryan level was reached. So, the level of Buddha's period cannot be anywhere above that level. Dr. Vogel in the course of his excavations there found bricks belonging to periods ranging from 320 B.C. to the 10th century A.D. Wherever there is

25. Dham. P. A. K. 1; 1.

26. Digha Nikaya 2; 3.

27. Parajika II.

28. Majj. A. K. 1; 3; 6.

29. Dham. P. A. K. 4; 8.

30. *ibid.*

a breach in the ramparts of Maheth people indiscriminately call it a 'darwāzā'—gate. There are as many as 25 of these so-called gates. Of them only 10 are accepted by Dr. Vogel as genuine, and they are distributed as follows: 1 in the north, 1 in the east, 4 in the south and 4 in the west. In reference to these, let us now consider the four gates mentioned in Pali scriptures.

Uttaradvāra (North gate). From Note 27 we learn that whenever Buddha was seen going towards the north-gate it was generally believed that He was going out on a wandering tour. We have also heard (32) that this was the gate through which Buddha went to Bhaddiyā in North Anga (Anguttarāpa=that portion of Bhagalpur and Monghyr districts which lies to the north of Ganges). Bhaddiyā was a large trading town somewhere near Begūsarāi on the Ganges. Eastward-going road from Srāvastī was through this gate. Just outside the gate, across the river Aciravatī, there was a bridge made of rafts (35). "Along the river-face.....only one....Nansahrā Darwāzā.....has proved to be one of the original city-gates." Now, there is no difficulty in identifying this Nansahrā Darwāza with the Uttaradvāra. Outside this gate, not far from it, is the Nankhān, the old bed of Aciravatī. Between Kachchī kutī, which has been identified with Anātha Piṇḍika's house and Nansahrā-gate, there are still some marks of a street. From Kachchī kutī there is a well-marked broad street leading southwards direct to the Bazār-gate, which we are going to identify with the Dakkhinadvāra. In Note 29 we read of monks returning from Uttaragāma after having taken their alms; as they were

passing the court there came down a rain, and they entered the court-house, to find the judges accepting bribes and adjudicating upon owners as disowners and vice versa. This court-house was perhaps between Kachchi-kuti and North-gate on the southern side of the road, inasmuch as the way to Jetavana, after passing Kachchī kutī, was through the broad road (Mahā Vīthi), on which stood the bazar of Srāvastī.

Pubbadvāra (East-gate). This too was a very important gate. Outside it was the well-known Pubbārāma built by Visākhā. Its location might have been very easy, had we known where exactly the Pubbārāma was. We see in the southern rampart a real gate—Gangāpur-Darwāzā; but in Dr. Vogel's map no ruins have been marked outside it; and instead, we find a well-marked ruin—Hanumanvan—outside Kand-bhārī Darwāzā. But Kand-bhārī gate is on the S. E. corner of the rampart, and may be regarded as on the southern side of the rampart. Besides, there are some other objections to its identification with the East-gate. (a) In Note 20 we noticed that the king Prasenajit met Ānanda outside the East-gate, which was not very far from the bank of Aciravatī. But the distance between the gate and the river bank would be considerably too much to fit in with the narration if we take Kand-bhārī as East-gate. (b) In Note 27 and several similar passages, we are told that Buddha, while going to Pubbārāma from Jetavana, always went through the city. If Pubbārāma stood near Kandbhārī, then indeed, there was no necessity for Buddha to go through the city, as it is not the shortest way to Hanumanwan (outside Kandbhārī Darwāzā). (c) From Majjhima-Nikāya (35) we see Buddha

31. *ibid* 19; 1

32. *Vimāna Vatthu* 2, 2,

33. *Udana A. K.* 3; 3.

34. *Dh. P. A. K.* 4; 8.

35. *Parajika II.*

going to Pubbakoṭṭhaka in the evening for a bath. He also delivers a sermon in Brāhmaṇa Ramyaka's grove, and from there, returns to Pubbārāma. In Anguttara-Nikāya also we find the same statement. It is therefore safe to conclude that Pubbakoṭṭhaka was close to Pubbārāma. And Pubbakoṭṭhaka was, as we have already mentioned, near the N. E. corner of Maheth, which, on the other hand, was far, far away from Kandbhārī gate. A difficulty, however, arises in settling the identity of this gate, for no ruins of an important nature have been marked outside the Gangāpur Darwāzā, if, on this point, the map is quite correct.

Dakkhinadvāra (South gate). This was a very prominent gate of Srāvastī. Through it passed the road to Jetavana. Outside it were encamped the king's armies whenever there were preparations for a military expedition. Here was also the camping ground for caravans. For we see merchants coming from Setavya (Svetāmbī (37) and camping here. Setavya was on Srāvastī—Kapilavastu road, and those who come from Setavya have had to cross Aciravatī at the front of North-gate. In this plan there are tanks shewn; and in Udāna (38) we find boys fishing in a tank when Buddha was returning from Srāvastī. Amusements and different other shows were also conducted on this ground. Chandābha had something unusual about his features; there were some rays emitting from his face. With a party of men bent on making money, he was touring the country, going from place to place, and was once encamped here. So, it would seem that, outside the North-gate, between it and

Jetavana, there was a vast area of open land, teeming with sheltering trees and tanks. Perhaps, Baitārā tāl, Kundiya tāl and other depressions mark the ancient tanks. In order to identify Dakkhinadvāra we have to examine all the gates along the southern rampart accepted as genuine by Dr. Vogel. According to him, there are four of them, namely, Kandbhārī, Bazār, Galhi, and Tamrind (Imliā) Darwāzā. Of these, Imliā, and Kandbhārī are on the two extreme points, and far removed from Jetavana. From among the remaining two, Dr. Vogel has identified Galhi with the South gate, as it happens to be the nearest to Jetavana. But there are other grounds which render it more reasonable to identify Bazār gate with the South gate. (a) Of Jetavana, we find only one gate mentioned, in all the Pali books; and that was in front of Gandha kuṭī (See Gandha kuṭī), which, according to Chinese pilgrims, faced eastward. Fa-Hien mentions another gate on the north side, but in Pali scriptures there is not the slightest indication of it. Whatever that may be, it is quite clear from the above circumstances and there is no doubt that, the main gate of Jetavana faced eastward. And towards east is Bazār Darwāzā. Now, the Galhi Darwāzā is on the north of Jetavana; and so, the main gate of Jetavana could not have been facing it. (b) Galhi Darwāza is only about 1380 feet, i.e., one fourth of a mile, from Jetavana, while, according to Fa-Hien, it should be 6.7 lis and to Hiuen Tshiang 5 or 6 lis, or about one mile. But Bazar-gate is about 3,600—more than half a mile—from Jetavana. (c, In Suvannasāma Jātaka we notice crowds of people going to Jetavana. Bankers see them in Mahā vīthi (Main Street) and realise that they are going to Jetavana. It is therefore apparent that this Mahā vīthi was leading towards south gate. In

36. Arch. S. I. 1907—8 p. 89.

37. Majj. N. 1; 3; 6.

38. Jataka 176

39. Dh. P. A. K. 1; 6.

40. Udāna 5; 8.

Dr. Vogel's description we find a similar broad path still visible in Maheth (41). The passage reads thus: "A passage 12' wide which gives access to a broad path leading almost due north and widening out into a glade, which is.....situated south-east of the ruined temple known as the Kachchī kutī. There is good reason to suppose that the Bazār Darwāzā marks in reality the site of one of the city gates as it seems to be the starting point of a broad street or bazār....." We can easily recognise this broad street as the Mahāvīthi; hence Bazār Darwāzā the south gate. (d) Outside the south gate, not far from it, was the well-known Tindukācīra Mallikārāma. For in Dīghanikāya, we see Buddha on his way for alms, finding the time a little too early going into Mallikā's Ārāma for a while. The Aṭṭhakathā of Dīghanikāya makes the point quite clear. It states—"after having gone near the city-gate and seeing the sun" Now, outside the Galhi gate, we do not find any such ruins as can be identified with Mallikārāma. But outside Bazār Darwāzā, not far from it, there is Chīrenāth Mahādeva. Here we are face to face with interesting particulars. The term Chīrenāth supplies the meaning of the old name Tindukācīra, and the mound itself justifies in every respect its identification with the site of the ancient Mallikārāma.

From the foregoing circumstances we may safely conclude that Bazār Darwāzā was the Dakkhinadvāra of ancient Srāvastī. It is certainly not inappropriate to have called it Bazār Darwāzā in that it was the starting point of Mahāvīthi on either side of which were large shops.

Kevattadvāra (Fishermen's gate). All that we know in connection with this

gate is that, outside it, was the Kevaṭṭagāma with five hundred families of fishermen. A kevaṭṭa village stands naturally close to a river, boating and fishing being the profession of the villagers. Therefore on the south of Srāvastī, wherefrom the river is comparatively too far away, could not have been the kevaṭṭagāma. So far, we have identified three city gates on three different sides; and western side alone remains unconcerned in our attention. According to Dr. Vogel there are four genuine gates, namely, Khairā, Khairī, Pipal and Rāmgār, along the western ramparts. Can it not be possible that one of these was the kevaṭṭadvāra. If we suppose that the fishermen's village was quite close to the river, then indeed, Kevaṭṭadvāra would be Rāmgār Darwāzā; and if otherwise, it may be any one of the remaining three—most probably, Khairī. It is also not unreasonable to recognise Tamarind gate on the western rampart as a genuine one, and, there is no doubt, it is the most important gate on that side. It is also just possible that that was the western city gate—Kevaṭṭadvāra.

So much for the city gates. Let us now examine the buildings inside the city, such as, Rājākārāma, Royal Palace, houses of Anātha Piṇḍika and Visākhā, Court house and the Bazār.

Rajakarama This was a convent of Buddhist nuns. (a) In Dhammapada (43) Commentary mention has been made of its construction. Uppalavaṇṇā, the most prominent of the Buddhist nuns, was at first staying in Andha vana (Blind forest), when she was molested by her maternal uncle's son who had been attached to her while she was under the care of her parents. Then, Buddha asked the king

41. Dh. P. A. K. 26; 30.

42. Jataka 539.

43. Arch. S. I. 1907—8, p. 86.

44. Digha N. I; 9.

Pasenadi to put up a building inside the city for the Bhikkhunī Saṃgha (nun's order) to live in. "The king caused to be built a residing place for Bhikkhunī Saṃgha on a side of the city." Thereafter, the nuns were residing inside the city. (b) Rājakārāma has also been mentioned in Majjhima Nikāya. It is said that Mahāpajāpatī Gotamī, accompanied by five hundred nuns, once went to Jetavana, and invited Buddha to preach to the nuns. The Buddha asked Venerable Nandaka to go and preach to them, and Nandaka went to Rajakarāma for the purpose. Commenting upon this statement Buddha Ghosha says (45)—(c) "A vihara which was built by king Pasenadi on the south corner of the city in a place like Thūpārāma (of Anurādhapura, Ceylon)."

From these references we notice that Rājakārāma was in the city, but in a corner of it—the southern corner to be precise, close to the city walls. By the southern corner we need not necessarily infer the south gate (d) Nevertheless, it was at the same time not far from the gate, as in Samyutta Nikāya (46, we are told that Ānanda, while going out for alms, used at times to stay at the convent and engage in some religious talk with the nuns.

In the map we find from the so-called 'Nim-gate' to 'Sobhnath-gate,' alongside of the rampart, indications of a remarkable place. This seems to have been a reserved place for religious purposes. In the eastern part of it there are several groups of ruined Jaina Temples and also the site of the Brahmanic Temple. It is quite possible that these sacred precincts originally included the site of Rājakārāma. Accordingly, we should not be very far

from the truth, if we take as the probable site of Rājakārāma, the plot of land between 'Baitārā-gate' and 'Nim-gate,' which is also not far away from the south gate (Bazar-gate). Here was the residence of the great Prajāpati, the first promoter of Bhikkhunī Saṃgha, and the elder maternal aunt of Buddha. Hiuen Tsiang describes a separate preaching hall as distinct from Prajāpati's convent. In Pali scriptures we find no mention of such a preaching hall inside the city.

Anāthapiṇḍika's house. We observed above that the broad street starting from the Bazar gate is the Mahā vīthi or main street of Srāvasti. It runs right from south to north. Its two sides are still well-marked. Since it was the main street of the city, we may naturally expect that on its either side were the houses of big merchants and bankers. The fact that the banker's son by opening the window of his house was able to see Mahā vīthi as given in Note 40 shows that his house was on Mahā vīthi. (a) For Anāthapiṇḍika's house also search has to be made upon this road. "Once," it is said in the Dhammapada Commentary (47), "the Master having had his meal at Anāthapiṇḍika's house, went towards north-gate. Whenever he had his meal at Visākha's house, he would go through the south-gate to Jetavana; and whenever he had his meal at Anāthapiṇḍika's house, he would go through the east-gate to Pubbārāma. Having heard that the Master was going towards north-gate, Visākha went (etc.)." From these statements, we may draw the following inferences: that (b) from Anāthapiṇḍika's house there were two roads leading in two separate directions—one in the direction of north gate and the other of Pubbārāma or Jetavana; and that (c) it was not far from the house of Visākha-

45. Dh. P. A. K. 5; 10.

46. Majj. 3: 5: 4.

47. ibid: A. K.

khā, as almost at once she could hear that the Master was going towards north-gate.

On the map, Kachchī kutī is marked in a place upon the Mahā Vīthi, from where proceeds two roads each distinct from the other. In relation to these roads and in accordance with the above particulars, Pakkī kuṭī—another ruin marked—can be identified with Visākhā's house. So, General Cunningham was not wrong when he identified Kachchī kutī with Anāthapiṇḍika's house. Dr. Vogel's excavation proves, as it were, that it was a Buddhist monument. According to Hiueng Tshiang it should be on the east of Prajāpatī's monastery; but his statements in regard to directions are often wrong. Rājakārāma was by the side of the southern rampart: it has been so proved by Pali authorities. But Hiueng Tshiang says "not far east of this (king's palace) is a stūpa.....on.....the spot where stood a great preaching hall erected by king Prasena Jita for Buddha's use. Next we see a tower; this was where stood the Vihāra of Prajāpatī." If we accept this statement as correct, then the king's palace will have to be located close to the southern rampart, when indeed the king might not have been able to see the Bhikkhus bathing in Aciravatī from his palace N. 18.

In Jātakaṭṭhakathā, (48) we are told that Anāthapiṇḍika's house was a seven storied building with seven gateways; and on the (49) fourth gateway there lived an infidel goddess.

Visakha's house. The banker Migāra, Visākhā's father-in-law, was one of the richest men in Srāvastī. For this reason, her house also may be searched for in the main street. I have already indicated why Visākhā's house was not far away

from Anāthapiṇḍika's house, which we have identified with Kachchī kuṭī. Therefore, either Pakkī kuṭī, as I have already stated, or, stūpa A, which stands between Pakkī and Kachchī kutīs, should be the site of Visākhā's house.

The King's Palace (a) The king, along with his queen Mallikā, as stated above, was able to see, from the upper storey of the palace, the monks bathing in Aciravatī (N. 18). Therefore, the palace should have stood on the bank of the river. (b) Also it could not have been far removed from Pubbakotṭhaka—the bathing place especially reserved for the king. (c) it was (51) on the road from Visākhā's house to Pubbārāma, and (d) nearer the latter, for, in Udāna (which belongs to the old text of Sutta Piṭaka) we notice Visākhā going to the king for some business and from there to Pubbārāma at rather an unusual hour, to be questioned by Buddha as to the reason for her coming in the noon. In the Commentary, (52) it is stated that, on that occasion, she had gone to report to the king of an unusually heavy Duty charged to her by the Customs authorities at the City gate on some valuable articles which she had received from some of her relatives as presents. This statement suggests that the king's palace was near the east gate, and in the eastern side of Mahā Vīthi. Now, with these data (a, b, c, d) if we look at the map, then we will find that the king's quarters can be located within the area bounded on the east and north by the city wall, on the south by the road from east gate to Mahā Vīthi, on the west by Mahā Vīthi and the road to the north gate. The palace itself was some-

50. Beal's Life of Hiuen Tsiang pp. 92; 93.

51. Jataka 1.

52. Jataka 284.

53. Majj. A. K. 1; 3; 6,

54. Udāna 2; 9.

48. Sam. N. 46; 1; 10.

49. Dh. P. A. K. 4; 8

where between Jurihā gate No. 1 and Madār gate. Hiueng Tsiang's statement seems to be incorrect.

The Court. In N. 29 we noticed that some monks coming from Uttaradvāra village were obliged by the rain to enter into the court, where they witnessed official corruption. The Royal Residence extended, it seems, from Mahā Vīthi to north gate unto the road, and the court stood on this road, perhaps not far from the gate.

Maha Vīthi. This was the main street. I have identified it with the broad road from the south gate to Kachchī kuṭī. It was nothing other than the bazar-street, wherefore the south gate was named as Bazār-gate

Gandambarukkha. This is connected with one of Buddha's miraculous performances. Although this miracle is not mentioned in the Piṭaka text, it is still connected with another miraculous journey which he took to Tāvatiṃsa heaven, where he spent the three months of rainy season. This place is marked in a Bhārhāt relief as the scene of his descent from Tāvatiṃsa. In the Commentary of Dhammapada (56), after stating how in Rājagaha there arose a controversy between other sects and Buddha in regard to his supernatural powers, it has been said that Buddha announced that he would perform miracles in Srāvastī. On the fullmoon day (56) of Vesākha (of his seventh rainy season after enlightenment, i.e., 522 B.C.) as he entered the city (from Jetavana), the king's gardener, Gaṇḍa, was taking a ripe mango for the king. Seeing the Master, the gardener thought to himself, "If I take this mango to the king, then indeed he will eat it and give me 8 or 16 kaḥāpaṇas. But what

on earth is the use of that money to me? Might I not offer it to the Master?" and so, offered the mango to the Buddha. Buddha accepted it and having sipped its juice gave the seed back to Gaṇḍa asking him to plant it on the very spot. He did so, and then the Master washed his hands allowing water to be poured over it. Then at once sprang up from it a mango tree, fifty cubits high and covered with both flowers and fruits. We may not accept this as an historical fact; but it is beyond doubt that in later days, there used to be a mango tree, which came to be considered rather miraculous and, easily enough, revered by credulous people. Later still, it is just possible that some memorial was built on the spot. As regards its location, I think it was not far from the southern gate (Bazār Darwāzā), and perhaps, on the turning point from Mahā Vīthi to Rājākārāma.

Panca chiddaka gha (Five-hole house and Brahmanavātaka. This also has got some connection with a miracle. One Brāhmaṇa woman (57) prepared food for four monks and asked her husband to go to the monastery and fetch four old Brāhmaṇas. He went and brought four novices, Saṃkicca, Paṇḍita, Sopāka and Revata, each seven years old—but Arhats, all of them. Brāhmaṇī, seeing these young novices, naturally became angry, and asked her husband to fetch an old Brāhmaṇa immediately from Brāhmaṇavātaka. Sakka, at that moment, moved by the supernatural powers of the four Arhats, came disguised as an old Brāhmaṇa and occupied the highest seat in Brāhmaṇavātaka. He was, as would be expected, fetched home by the Brāhmaṇa, who went there in search of an old Brāhmaṇa. After partaking of food, the five of them went away through five holes in

55. *ibid.* A.K.

56. Dh. P.A.K. 14; 2.

57. Dh. P.A.K. 26; 23.

the house. Following this event, the Commentary says, that house was called 'Pancachiddaka geha' (five-hole house). In later times, in this place also, some memorial may have been put up. But in the available material there is nothing to help its location. Both the Chinese travellers are silent in regard to it. What was Brāhmaṇavātaka? It was, perhaps, some sanctified place of Brāhmaṇas. This was the age of sacrifices (yāgas); so, we cannot be far from the truth, if we suggest that this was the place where sacrifices—yājñāvāta—were generally performed. That the word 'vāta' has been associated

with sacred places is proved by the Ghusundi inscriptions of 2nd century B C. Inside the city, there are two important places which are still held sacred by Hindus. One of them is the Hindu Temple by which we have located Rājākārāma, and the other Sūrajkund which stands by the river. So, the site of Brāhmaṇavātaka should have been anywhere close to these two places.

Octroi Posts. In N 51 we notice that there were octroi-posts on the city-gate where the officials overcharged Customs Duty on Visākhā's articles. (*Concluded*)

DONA CATHERINA AND HER SECOND CONSORT AND CHILDREN.

By Scrutator.

Wimala Dhamma died in 1604 having reigned 12 years according to the *Rajavaliya*, i. e. 1592—1604, as stated in Mr Blaze's and Mudaliyar Simon de Silva's histories of Ceylon, or 14 years, i. e. 1590—1604 according to Mr. Codrington's account. Before his death he caused his cousin, a son of the younger sister of his mother—who was leading the life of a Buddhist monk on Samantakuta to divest himself of his robes—and arranged that he should succeed him on the throne.

According to the *Rajavaliya*, Wimala Dhamma had four sons and one daughter by Dona Catherina, and he committed the former to the care of their uncle who became King under the title of Senarat, and who was known to the Portuguese as "Henar Pandar Changata" (? Sangharatna). Senarat married the widowed Queen who bore him a son, as stated in the *Rajavaliya*, named Deva-rajasinha, also called Maha asthana, who became famous at a later time as Raja Sinha II and the victor of Gannoruwa

(1638) against whom Diego de Mel de Castro the Portuguese General marched at the head of nine hundred of his countrymen supported by a large body of Sinhalese (low country) Canarese and Kaffirs, declaring "The little black is frightened. We will drag him out by the ears." De Castro mistook for cowardice the King's desire to settle by peaceful means a petty quarrel arising out of an attempt on the part of the former to rob one of the King's Portuguese friends of an elephant which he had sent to him as a present.

We read in Mr. Obeyesekere's paper *Raja Singha II and His Times*, "Dona Catherina had one son named Mahastanne by Wimala Dhamma and three by Senarat." (p. 2).

In his former and fuller work entitled "*Outlines of Ceylon's History*," it is stated "King Wimala Dhamma had a son and two daughters," (p. 239). These statements do not agree, and are also at variance with that contained in Ribeiro's

Ceilao, viz: "the Queen bore him" (Senarat) "two sons". No other son of Senarat figures in history besides Raja Sinha II.

In a note to *Ceylon: the Portuguese Era*. Dr. Paul Pieris writes, "Baldeus gives the name of two daughters (of Wimala Dhamma) Soriya Mahadascyn and Hantan Adascyn and states that Wimala Dharma left behind him only the one son, (Mahastanne Adascyn) and two daughters. Spilbergen's Journal refers to one son and one daughter. Van Waerjick does the same and gives their ages as eight and three respectively in 1603. It is natural to expect that the eldest Prince would have been with the King at the reception of the Ambassador. (Valentyn follows Baldeus). On the other hand the *Rajavaliya* (p. 100) says that the queen bore one daughter and four sons to Wimala Dharma and proceeds to name the sons as Rajasuriya, Udumale, Kumarasinha, and Wijayapala. While the Mahawansa (p. 330) states that Kumarasinha, and Wijayapala were the sons of Wimala Dharma. Finally Rebeiro (1-8 and 11-3) speaks of a son of Wimala Dharma who was alive at Matale after Raja Suriya and Kumarasinhe had died and Wijayapala had left the country.

Even among contemporaries there appears to have been doubt as to the parentage of the children of Dona Catharina. Botelho quoted by le Grand, says, commenting on Ribeiro's statement that Senerat left two sons surviving him, that many authors assign three sons to Senarat, viz: Kumarasinha, Wijayapala and Raja Sinha.

The new King unlike his predecessor, was both by temperament and training a man of peace. According to Ribeiro he treated with the Portuguese for "a

perpetual peace". "This was granted on the condition of his declaring himself tributary to His Majesty and paying each year a tribute of two elephants with tusks of a certain length, which he continued to do punctually, year by year, so long as we did not wage war against him".

"He was devoted to our nation, for he saw in us an excellence, affectionate disposition, good faith, and other qualities which make a people esteemed. His whole intercourse was with the Portuguese and he entrusted to their keeping the two sons whom the Queen bore him, that they might instruct them in reading and writing as well as the Latin tongue, music and horsemanship and in all these they were skilled and well versed in the humanities." According to the *Jornava do Reino de Huma* Senarat 'absolutely was the best captain, the best King, and the best man whom the chingalas knew, he was learned, liberal and kind to the poor, and most valiant'.

As for the son whom Don Joao (Wimala Dhamma) had (by Dona Catharina) he (Senarat) kept him apart from the others so that his own sons might inherit the kingdoms, and thus the former busied himself with even fights in Malāle where he was brought up (*Ribeiro's History of Ceylon*, Dr. Pieris's trans, p. 74), owing to which he received the nickname of "Prince of the Roosters".

According to the *Rajavaliya* the eldest son of Wimala Dhamma who was known as Astana Bandara and also Mahastanne a name by which in their youth Raja Sinha II and his own son Vimala-daham Suriya II (1684-1706) were also called—"was sent to Māveliganga for aquatic sports and caused to be drowned by his attendants and unknown to the Queen mother".

In Mr. Obeyesekere's *Outlines of Ceylon's History* it is stated that "Prince Mahastanne, son of Dona Catherina by Wimala Dhamma died in 1612 A.C., some say of fever, whereas others say of poison administered by his physician at the instance of Senarat who was anxious to secure the throne for his own son. Before her death she entrusted the guardianship of her children to the Prince of Uva and Boschouwer" (p. 241).

It is of interest here to note what Mr. Codrington says in his *A Short History of Ceylon*, of the son of Wimala Dhamma, who got Uva when in 1628 Senarat divided the Kingdom by lot among the children of Dona Catherina—Wijayapala getting Matale, and his own son Maha Asthana (Raja Sinha II) the five countries above the mountains, practically the modern Kandy District—i. e. "Kumarasinha was poisoned by Rajasinha before Senarat's death which took place in 1635 and the youngest prince became sole King as Raja Sinha II (A.D. 1635-1687)"—or 1634-1684 according to Mr. Blaze's and Mudaliyar Simon de Silva's class books of Ceylon History, or 1632-1687 according to Mr Obeyesekere's *Outlines* where it is also stated that "Comara Singha" died after his father (p. 247)—or more correctly his step-father. According to Dr. Pieris also "Kumara Sinha had early followed Senarat to the grave, and Raja Sinha had taken possession of his principality without sharing it with Wijayapala as the latter demanded" (*Ceylon and the Portuguese*, p. 230), leading to an open rupture between them in 1638, resulting in Wijayapala (with his 8000 men) being defeated, and his going over subsequently to the Portuguese who took him to Goa where he was baptised and died nine years later in 1654.

If "Kumarasinha was poisoned by Raja Sinha before Senarat's death which took place in 1635" as stated by Mr. Codrington, and if Wijayapala was defeated and deprived of his sub-kingship only in 1638, it is obviously incorrect to say that "the youngest prince became the sole King as Raja Sinha II" in 1635, three years before the latter event took place (*Italics are mine*).

In this connection it is also noteworthy that it is stated, apparently incorrectly, in Mudaliyar Simon de Silva's (Sinhalese) *History of Ceylon* (p. 88) that it was Kumarasinha who having incurred the suspicion and displeasure of Raja Sinha by secretly releasing the prisoners taken at Gannoruwa (1638)—i. e., 33 out of 700—fled to the Portuguese in Colombo, embraced Christianity, and was sent to Lisbon where he lived several years until his death without however receiving thereby the help he expected.

To revert to the passage on page 241 of Mr. Obeyesekere's *Outlines of Ceylon History* relating to the guardianship of the children of Dona Catherina, it will be seen that it is not consistent with the following passage—for which Baldeus is cited as the authority—on the next page of the same volume, viz:

"Soon after the Emperor (Senarat) who felt the loss of the Queen Dona Catherina keenly and still more acutely grieved over the fact that he was suspected to be the cause of the death of Prince Mahastanne, fell seriously ill, and summoning a Grand Council appointed by royal patent the Prince of Uva and Bosehouwer guardians of his son Comara Singastanne, and entrusted to them the administration of the country in the event of his death" (p. 242).

It is difficult to follow the historian here. We have already read that Dona

Catherina before her death entrusted the guardianship of her children to the persons above named. What was the necessity therefore for Senarat to do the same in respect of one of them who was older than his own son Raja Sinha II who was so much as seventeen years old when he took part in the battle at Randeniwela in 1680, i. e. five years before Senarat's death.

It is also not apparent who was this Prince of Uva who is said to have been appointed one of the guardians of Kumarasinha by Senarat. He could not, of course, have been the same person who aspired to the throne on the death of Wimala Dhamma, and whom Senarat in the presence of Dona Catherina—who had sent for both of them, while Queen Regent, to appear at Court—is said to have stabbed to death, exclaiming "Lie there thou false traitor" (p. 239).

GLEANINGS.

"Right" to convert in India and England.

"In England an attempt to convert any one from the religion of the country by the most gentle and dispassionate address, is by law an offence; to attempt the same thing by contemptuous or vituperative language is an offence which would be severely punished in practice. *But the reason is that conversion is not recognized as a legitimate object.* The law assumes the truth of Christianity. But it is manifest that the law and the Legislature of this country cannot assume the truth of any religion. And, as free discussion, or in other words, attempts at conversion, is the best criterion of the truth of anything, the truth or falsehood of which is not already assumed by law to be beyond controversy, it seems to follow that a *bona fide* attempt to convert ought not in this country to be treated as a crime, even though the intention to convert be an intention to do so by wounding the religious feelings of the person addressed. We apprehend it is almost impossible to convert a sincere or ardent votary of any faith without wounding his religious feelings in the early stages of the process. And if that be so, and if it is admitted that attempts at conversion from one faith to another ought not to be punished in British India, then the wounding the religious feelings ought not to be punished when the wound is inflicted with that legitimate object."—*Sir Itari Singh Gou's "Penal Law of India"* quoted in "*Social Reformer*."

Rationalism and Freedom.

"It is only by a Rationalist attitude, which looks to the present and the future rather than to the past, which cares for the bodies and minds of the people in this life rather than for the salvation of their souls after death, and which sets the good of mankind before any fancied commands of super-natural beings, that India can permanently attain the place that is her due."—*Dr. Paranjpye* in his "*The Crisis of the Indian Problem*."

Buddhism in Japan.

We, Japanese, will never forget the incalculable service which those two Indian notables (Manjusri and Bodhisena) and several of their followers have rendered to our country by introducing Buddhism, and through Buddhism the material civilization then prevailing in India. The development of the Japanese civilization in ancient times was only possible by virtue of Buddhism; the ancient sculpture, painting, architecture were all Buddhistic

arts. The ancient writers owe their classical works to the Buddhistic ideas. During the age of Civil Wars, i. e., between 1200 and 1600 A. D. Buddhism served as the guardian of learning and art and the emancipator of the human mind in distress. That world-famous "Bushido", i. e., Japanese "samurai's" code of honour, which is esteemed as the fundamental moral power of our nation, is also moulded with the aid of doctrines or precepts of our Lord Buddha. The ancient high ranked Buddhist priests opened remote regions of the country, built roads and bridges and led the people in the work of social welfare. They brought many useful plants and food from our neighbouring countries, for instance tea, "takuan" or pickles, and "Ingen" or Haricot beans and so forth. Owing to the indefatigable efforts of the high priests of ancient times Buddhism was brought to the very heart of the Japanese nationals. Worship of our Lord Buddha is a part of our daily life and the Lord's precepts are the guiding spirit of us all. Really the belief in Lord Buddha is universal among our people, and we may say, we are all born Buddhists and not converts.—*Mr. M. Hara in the Maha-Bodhi*.

Industrial Growth in Russia

Lord Lothian gave figures showing the expansion of Russian industries since 1913. He took first coal production, which has leapt from 28,000,000 tons in 1913 to an estimated output of 83,000,000. The output of oil at Baku has grown from 9,000,000 tons to 25,000,000 tons. Already the oil front—the most advanced economic front in Russia—has reached the output envisaged by the Five-Year Plan, although the period of the Plan is only half-way through.

The output of iron ore in 1913 was 9,000,000 tons, and is to-day 16,000,000 tons, and steel production is twice what it was. Output of electro-technical machinery has risen from 15,000,000 roubles in value to 1,145,000,000 roubles, agricultural machinery from 67,000,000 roubles to 760,000,000 roubles, while electric power output has risen from 2,500,000 000 units to 12,000,000,000 units. The total production of industry in 1913 was 8,430,000,000 roubles, and is to-day 29,000,000,000 roubles. Wage-earners numbered 11,000,000 in 1913, and there are 16,000,000 to-day. To-day there are no unemployed, although two years ago there were 1,700,000. In addition, they are making some of the biggest steel mills and electric power generating stations in the world.—*Manchester Guardian*.

HISTORICAL MANUSCRIPTS.

Government Archives,
Colombo, 1st September 1931.

Sir,

His Excellency the Governor has been pleased to appoint a Historical Manuscripts Commission to ascertain what Manuscripts connected with the Civil, Ecclesiastical, Literary or Scientific history of this country are extant in the collections of private persons and in corporate and other institutions.

The Commissioners think it probable that you may feel an interest in this object, and be willing to assist in the attainment of it, and with that view they desire me to lay before you an outline of the course which they propose to follow.

If any person expresses his willingness to submit any paper or collection of papers within his possession or power to the examination of the Commissioners, they will cause an inspection to be made by some competent person, upon the information derived, from whom the Commissioners will make a private report to the owner on the general nature of the papers in his collection. Such report will not be made public without the owner's consent, but a copy of it will be deposited and preserved in the Government Archives, to which no person will be allowed to have access without the consent of the owner of the papers reported on.

Where the papers are not mere insulated documents, but form a collection which appears to be of Literary or Historical value, a chronological list or brief calendar will be drawn up, and a copy thereof presented to the owner, and to no other person without his consent, but the original of such calendar will be deposited for preservation in the Government Archives, to which no person will be allowed to have access without the consent of the owner of such collection.

The Commissioners will also, if so requested, give their advice as to the best means of repairing and preserving any papers or Manuscripts which may be in a state of decay, and are of Historical or Literary value.

The object of the Commission is solely the discovery of unknown historical and Literary materials, and in all their proceedings the Commissioners will direct their attention to that object exclusively.

In no instance will any Manuscript be removed from the owner's residence without his request or consent, but if for convenience the Commissioners be intrusted with any Manuscripts, they will be deposited in the Government Archives, and be

treated with the same care as if they formed part of the Government Archives, and will be returned to the owner at any time specified by him.

The costs of inspections, reports, and calendars, and the conveyance of documents will be defrayed at the public expense without any charge to owners.

The Commission will therefore feel much obliged if you will communicate to them the nature of the documents, if any, in your possession, and also assist in any way possible in obtaining the objects for which the Commission has been issued.

I have the honour to be, Sir,
Your obedient servant,

E. REIMERS,

Secretary,
Ceylon Historical Manuscripts Commission.

WISDOM OF LANKA LECTURES.

Arrangements are being made for a series of lectures called "Wisdom of Lanka Lectures" by prominent scholars on the following subjects:—

1. Sinhalese Art - (a) Painting and Sculpture (b) Music.
2. Sinhalese Literature.
3. Poets of Ceylon
4. Architecture in ancient Ceylon.
5. Forms of Government.
6. Laws and Customs of the Sinhalese.
7. Ancient Medical System.
8. Irrigation in ancient Ceylon.
9. Industries do
10. Education in ancient Ceylon.

These lectures are intended to enrich the very meagre information now available to the general reading public. The lectures when delivered will be published in this journal for the benefit of serious students of these subjects. Names of speakers will be announced later in the press.

Y. M. B. A. SERMONS.

For October, 1931.

- | | |
|------|----------------------------|
| 4th | H. Dhammaloka Thera. |
| 11th | Talpawila Silawansa Thera. |
| 18th | Bhikkhu Vajira. |
| 25th | Bhikkhu Narada. |

YOUNG MEN'S BUDDHIST ASSOCIATION.

Y. M. B. A. RAMBLERS AT LABUGAMA

First party of Ramblers organized by the Y. M. B. A. had their outing on Sunday the 23rd August. The party was headed by the Hon. Mr. D. B. Jayatilaka, and it included several ladies with Miss. Ada Rajapaksa as their leader. Ramblers visited Labugama Reservoir and were shown round by the Engineer in charge, Mr. David. Reservoir is built by erecting a huge dam across a stream running between two big hills whose tropical vegetation is extremely beautiful. The catchment area is about 2500 acres, while 230 acres are covered with water. Reservoir looks like an inland lake of clear blue water running $2\frac{1}{2}$ miles between hills. Its deepest place is 70 ft. No contamination of water is possible because no human beings are allowed within the catchment area. The intricate machinery with 15 big tanks for filtering the water we drink in Colombo is very interesting. Filtered water goes to an underground cell from where it is released through giant pipes. Labugama sends a continuous supply of water to Colombo at the rate of 12,000,000 gallons a day. It is hard to imagine that within 30 miles from the City we have one of the most fascinating and charming beauty spots in Ceylon. Ramblers are thankful to Mr. Kalatuwawa, Korala, for placing his house at their disposal. Some Ramblers enjoyed a cool bath in the pretty stream which flows by the road. They returned to Colombo after a delightful day of rambling in the country

LECTURES AT THE Y. M. B. A. "National Dress of the Sinhalese"

On Monday the 24th August, Mr. George Edirisinghe delivered an interesting lecture on the above subject, Dr. W. A. de Silva presiding. The lecturer traced the history of the dress to the earliest period of Ceylon and adduced reasons for discarding the now accepted method of new dress. He gave a demonstration of his method of wearing national dress consisting of a long clothe drapering both legsto look like a pair of trousers, a short jacket and a head gear somewhat similar to those worn in Kandyan districts. A sash round the waist and a pair of sandals completed the dress.

Philosophy of Omar Khayyam.

The above was the subject of a very illuminating address delivered by Gate Mudaliyar Walter Samarasinghe, on the 10th last month with Mr. P. de S. Kularatna in the chair. The learned lecturer gave an exhaustive account of Omar's biography and the influences—both cultural and religious—that

shaped his thoughts. The lecture was a protest against the ordinary way of interpreting Omar's "Rubaiyat" now so famous in the literary world. Omar lived and wrote in the latter half of the 11th century and the 1st quarter of the 12th. He was the astronomer-poet of Persia. Omar revolted against the theological views of his day and the sham and hypocrisy of the priesthood. He was an agnostic who did not see a satisfactory explanation for this "sorry scheme of things". His seemingly Hedonistic view of life was deeper than what it appeared to be. He advised the people to make the best use of life on earth for he did not know what was beyond death.

Ah, Love! could thou and I with hate conspire
To grasp this sorry Scheme of Things entire,
Would not we shatter it to bits—and then
Re-mould it nearer to the Heart's desire?

Y.M.B.A. FLOOD RELIEF FUND.

This Fund started during the disastrous Flood of 1930 eventually totalled up to Rs. 4,564/60. Of this amount Rs. 1,215/25 were spent by our volunteers on immediate relief in outlying districts on both banks of Kelani River.

On finding that the money donated by Government to the flood victims were not being utilised for repairing houses, the Honorary Treasurer of the Fund, the late Mr. D. C. Senanayake, who took the greatest interest in this matter, proposed that houses with an iron framework be built and handed over to the poorest sufferers.

So far eleven all-metal houses have been completed round Wellampitiya, Kotikawatta and Buthgamuwa at a cost of Rs. 211/84 each. Five more are being erected along the Sedawatte Road. A detailed statement will be published when the accounts are closed.

It is impossible to record here the names of all who kindly helped in this work of charity, but special mention must be made of Messrs. Julius de Lanerolle and K. Siri Perera who helped me in no small way in the selection of building sites for the most helpless cases.

Mr. V. S. Nanayakkara has now been appointed Honorary Treasurer of the Fund in place of the late Mr. D. C. Senanayake.

RAJAH HEWAVITARNE,
Honorary Secretary,
Flood Relief Fund.

Y. M. B. A. RELIGIOUS EXAMINATIONS

Results of Teachers' Examination, 1931.

The following have passed the Y. M. B. A. Teachers' Examination held on Saturday the 25th July 1931, and are entitled to certificates.

FIRST CLASS CERTIFICATE

1. Mr. N. R. Munidasa Sirisena, Sugata Samayodaya Buddhist Sunday School, Kolonnawa, Colombo.
2. Miss M. Adeline Fernando, Sri Sankalpa Buddhist Sunday School, Horetuduwa, Moratuwa.
3. Miss K. D. Gunawathie, Sri Sanghamitta Buddhist Sunday School, Pamankada, Wellawatta.
4. Miss G. Somawathie, Saddharma Buddhist Sunday School, Weragoda, Kelaniya.
5. Mr. G. L. G. Amarasena, Upananda Buddhist Sunday School, Manawila, Galle.

SECOND CLASS CERTIFICATE.

6. Miss Nanceline Perera, Sri Sankalpa Buddhist Sunday School, Horetuduwa, Moratuwa.
7. Mr. D. D. Wahalatantri, Sri Dharmagupta Buddhist Sunday School, Paiyagala.
8. Mr. H. D. E. Jayapala, Sri Balabhivurdhi-dayaka School, Gonawala, Kelaniya.
9. Mr. S. W. Senanayake, Vernacular Boys' School, Uduwa, Horana.

THIRD CLASS CERTIFICATE.

10. Mr. A. W. Gunasekara, Buddhist Mixed School Kananke, Imaduwa.
11. Miss. Somalatha G. Fernando, Visakha Maha Vidyalaya, Colombo.

PRIZE WINNERS.

First Prize Rs 100/- in cash by Mr. N. R. Munidasa Sirisena of Sugata Samayodaya School, Kolonnawa.

Second Prize Rs. 50/- in cash by Miss M. Adeline Fernando of Sri Sankalpa School, Horetuduwa.

Third Prize Rs. 25/- in cash by Miss K. D. Gunawathie of Sri Sanghamitta School of Pamankada.

The above prizes are given by Mrs. D. P. Wijewardene Lama Etani

A. KURUPPU,

Rel. Exam. Secretary

Minutes (in part) of a Meeting of the Committee of Management held on Monday the 17th August, 1931.

Present:—Mr. J. N. Jinendradasa, in the Chair, Messrs. Siri Perera, J. D. A. Abayawickrama, J. A. P. Samarasekera, D. N. Hapugala, D. T. Jayasekara, A. Jayasingha, G. J. Silva and V. S. Nanayakkara who acted as Hon. Secretary.

Minutes of a meeting held on the 10th August, 1931, were read and confirmed.

The Treasurer's proposal to invest part of money lying to the credit of the Funds was discussed, and it was decided that a sum of Rs. 1000/- out of the Abayaratna Fund and the interest of the Buddhist Press Fund amounting to Rs. 776'46 be deposited in the Ceylon Savings Bank as fixed deposits.

Two presentation books to the Library viz. Sinhalese Milindapanha and Pacitta Paliya sent by Messrs. U. P. Ekanayaka and Co. were acknowledged with thanks.

Mr. L. Rajakaruna was enrolled a member.

Religious Publications in Stock:—Mr. W. F. Abayakoon, Organizing Secretary and the Clerk were requested to verify the stock. It was also decided that the Organizing Secretary be in charge of the stock of books as well as be in charge of the office.

R. HEWAVITARNE,
Hon. General Secretary.

HOSTEL NEWS.

The following gentlemen have joined the Hostel:—Mr. R. B. Wettewe, District Court, Colombo.

„ E. Aluvihare, H. M's Customs.

ω „ A. M. Gunasekara,

„ B. Samarasingha, Surveyor General's Office.

Mr. A. W. Dharmapala, Radio Inspector, has left the Hostel after his marriage. He was the recipient of a present from the Hostellers on his wedding day.

Mr. C. W. Ratnayaka, of the Colombo Municipality, is leaving the Hostel by the end of October.

There are two vacancies in the Hostel. Please apply early to avoid disappointment.

NOVEMBER NUMBER OF THE BUDDHIST.

Will Contain:—

A Buddhist Parable—by T. L. Vasvani.

Youth Movement in Germany and its Philosophy of Life—by Hern von. Pochhammer.

Unity in Diversity in Buddhism—by Miss. Bridget Botejue.

THE BUDDHIST

"Sila Paññanato Jayam"

VOL. II New Series.

NOVEMBER ²⁴⁷⁶
1931

No. 7

NOTES AND COMMENTS.

Christianity in Sinhalese Villages A vigorous movement seems to be afoot to introduce Christianity into Sinhalese villages. A missionary enthusiast is much disturbed to discover that "there were over 14,000 villages in Ceylon and in nearly 10,000 villages *there were not one Christian*"; and that too, after four centuries of Christian propaganda ably aided by European invaders and not unfrequently accompanied by coercion and corruption. With what beneficial results to the villagers themselves are they converted or rather perverted we have yet to hear from these proselytising agencies who are financed by the capitalists and imperialists in the West. Why are they particularly interested in Kurunegala and Kandy districts? Is it because the up-country villagers can be more easily persuaded to give up the **Buddha Dhamma** in favour of Christianity? The Metropolitan who was present when this alarming discovery was announced is reported to have attempted to show the influence of Christianity in India by saying that in certain Hindu houses boys are named after Christ "because that was the greatest name he

(parent) could think of" The Sinhalese are too familiar with the Hindu nomenclature to be misled into thinking that the Hindu name Kristo, as in Kristo Das Pal etc., or Kristan which is a synonym for Krishna, has anything to do with the founder of Christianity, though some philologists may suggest that "Christ" was a derivation from Krishna. The Metropolitan also prescribes Christianity for all the ills of "warring sects in the East" as if the same remedy has eradicated all the diseases of the warring sects of the West. Perhaps, our distinguished visitor is quite ignorant of the bitter religious feuds that are being daily enacted in the West whence the "saviours of the Sinhalese villagers hail" Surely, the American liquor smugglers, the British opium givers to China and those who introduced liquor to Ceylon for organised sale were not recruited from the "warring sects in the East." How beautiful would it be if Christian missionary efforts were directed to humanise the millions of Americans and Europeans who are not at all touched by the Christianity of Christ who is a member of the "warring sects in the East." Mr. Gandhi was perfectly right

when he declared that he would welcome missionaries if they were engaged in social and educational work only, and not if they attempted to proselytise Indians whose religion was good enough for them.

* * *

And In Afghanistan. From a report made by another Christian missionary and published elsewhere, we learn that no Christian missionaries are allowed in Afghanistan even if they promised, with all sincerity, that they would only look into the spiritual needs of Christians in that kingdom "*without noise, or publicity and without any effort at the proselytism of the Moslem population.*" This clearly shows that the missionaries do not claim the "right" to convert in Afghanistan as they do in Buddhist and Hindu countries. Now, the question is how far this "right" which is denied in England and Afghanistan should be allowed in Ceylon. Are we not justified in making a request to our missionary friends to be satisfied with ministering to the members of their faith without interfering with the faiths of other people!

* * *

The Indian Social Reformer on General Smut. Commenting upon certain conclusions arrived at by General Smut in his address at the Centenary of British Association, the learned editor of the *Indian Social Reformer* remarks "Not much erudition is needed to see in the General's conception of the Universe a closer analogy to the Vedantic than to any other world concept," and points out the General's saying "Materialism has gone by the board, and unintelligible trinity of common sense (matter, life and mind) has been transformed and put on the way to a new monism". From a philosophical point

of view the finding of the gallant General is as good or as bad as any other view—at least at the present moment—held by the Materialists. World concepts are many and varied. Theistic, monistic and pantheistic concepts are not new in the world of thought, and this new monism might be one of them, and might as well be challenged a few years hence, when, as the General himself says, the sketch of a world picture made today may be changed tomorrow. The Vedantic concept too would then fall if it depended on scientific data of today. It seems to be a common error to measure religious truths by scientific data which are liable to change as the sciences progress. For instance, theory of Relativity disproved many conclusions which were regarded as correct. Does any science point to a more universal conclusion than the one our Master arrived at 2475 years ago when he declared "*Mano pubbangama dhamma*"

* * *

Chinese Art Exhibition at the Y. M. B. A. The exhibition of Chinese paintings by Mr. Kau Jen Foo at the Y. M. B. A. last month was a unique event and a successful one. Unique, because it was the first time in the history of modern Ceylon that an exhibition of Chinese paintings by a really great artist was held. We are glad that the Y. M. B. A. was made the medium through which the privilege of seeing some of the finest examples of the art of the Yuen Dynasty was extended to the general public. The object of Mr. Foo's visit to Ceylon was to bring about a closer union between China and this country through art. We believe that all those who visited the show have received his message of peace and unity. We thank Mr. Foo for his kindness and hope that he will again visit these shores with a

• ❄ •

"Master!" says the prince, "I went back to the palace and I renounced rich

foods and worldly pleasures and I kept far from my wife rebuking her for not obeying me more than once and I slept on the floor and I pinched my body and I woke up many a night and looked for the Light. The Light has not yet come!"

The Buddha said:—"I preach not asceticism. My doctrine is of the Middle Path. Go back; and yet mayst thou be my disciple!"

The prince with tears in his eyes asks: "Master! wherein have I failed? Have I not striven hard?"

The Buddha with eyes radiant with compassion says: "Your wife committed

a "fault," and you say you rebuked her more than once; you did not understand her; you were not patient with her. You strove hard but not in love. They who strive truly have no anger; in their hearts is compassion more copious than waters in the sea. You tried to be pure. But purity is not enough. Purity must shine with the light of love. Else purity may lead to pride.

Is not the story a beautiful parable? Purity is not enough. Purity must be illumined by Love. Yesterday I saw yon Himalayan peaks touched with light. How lovely they looked. Purity is a peak; love is light!

UNITY IN DIVERSITY IN BUDDHISM:

By Miss. Bridget Betejue.

"So long as the individuals of a nation or the members of a religious Order meet together and meet together in large numbers; so long they may be expected to prosper and not to decline."

"So long as the individuals of a nation or the members of a Religious Order sit together in Unity, rise up together in Unity and execute their common national or communal duties in Unity (with a united resolve, for a concerted and concentrated action, and acting as a single individual), so long they may be expected to prosper and not to decline."

Thus spoke our Lord Buddha, the All-Enlightened One. No individual or group of individuals is more fitted to take to heart these noble words than the Y. M. B. A. This Association, I take it, stands for the best ideals in Buddhism. Within its fold are some of the best

torch-bearers of the Dhamma. Within its walls are taught the garnered wisdom of the ages. It is for some of the well-meaning leaders to teach the pitfalls of *Avijja*, Ignorance, the father of all suffering, to the younger members. Had they perfect knowledge they should never err. The treading of the Eightfold Path of Purity is a pilgrimage from ignorance to self-perfection, a pilgrimage which takes many lives for the average man or woman.

It is for the younger generation to set up standards. It is for them to live exemplary lives. It is for them to live up to Buddhist ideals. Lord Buddha taught a religion of Love, a religion of Compassion, a religion of Unity. He was Himself all Love and Compassion. In Him, we see through the corridors of time, an Ocean of Unity. This Unity pervaded all His teachings. Yet some of His followers do not and have not shown to the fullest extent the respect and reverence due to Him or to the "Law".

Caste-cleavage is still rampant amongst us with all its evils. Caste is the worst canker eating into our society. Superiority and inferiority-complex are results of it. The rich are aristocratic. The poor are not yet out of harm's way. Lord Buddha broke caste-bondage within His realm. Ahimsa we know only in theory; it is an ideal devoutly to be wished. It is seldom acted up to for, we see Himsa all around. Therefore the Buddhist community is split up. That this is so among the laity may cause no surprise. The monks, who should act as living examples of a united Order, have hopelessly created dissensions. Charges upon charges have been hurled at the door of the monks. Whether the monks should cover both the shoulders or one only according to the time-honoured Buddhist book of Discipline—Vinaya-Pitaka—is an old controversy. The Phoongyis of Burma, we are told from the famous Kalyani inscriptions in Lower Burma, have constantly quarrelled amongst themselves. They ceased to interdine. They refused to live in amity. This dispute has been further carried to modern times.

Unity within the Buddhist fold has been badly damaged. That there are two great rival schools of Buddhism viz Mahayana and Hinayana, Northern and Southern, is proof positive. Rivalry has caused enough mischief from Buddha's time. Devadatta, ambitious to lead the Order of monks, had many a time plotted against the very life of Buddha. Ajātasattu was guilty of the same offence and many more. His has been a race of parricides. Vidudaba's massacre brings home another example. We are told of an instance where the monks fell out among themselves and dared ask the Master to shift elsewhere to preach peace and unity. Peace was restored only by

the intervention of the lay people who threatened to starve them by stopping all supplies.

About three months after the demise of our Lord Buddha the saintly Theras met together at Rajagriha, the capital of Magadha, for the noble purpose of collecting His teachings to hand down to posterity. Some of them raised a dissentient voice: "The collection of the Doctrine and the Discipline which these people are preparing may be good, but we shall be satisfied with what we received from the Master's mouth." A century hence a schism occurred splitting the Order into two sects, the *Theriya* and *Mahasangika*. It was at this time that we find the origination of the eighteen sects or schools of thought. Ever since sects and sub-sects have multiplied, mostly inimical to one another.

Political Unity again has been wanting among the Buddhists. During the reign of Asoka, the great Buddhist Emperor the process of fission went much further. But he would not tolerate it. Not for nothing that he was known as 'Dhammasoka'. At the first opportunity he issued a mandate that those monks and nuns who formented discord should do so under pain of expulsion from the Sangha. He ordered that a copy of the mandate be sent to the Order of the monks, another to the Order of the nuns and a third to be exposed to public view. The dissenters of the Sangha took shelter in Kashmere where they had their Councils. Parakramabahu, our own king, invaded the kingdom of Pegu in lower Burma knowing full well that was a kingdom of Buddhists. A Buddhist king of Burma invaded another Buddhist kingdom of Arakan to secure a mere trifle of a Tripitaka which was the gift of Ceylon. Qublai Khan of Mongolia, also a Bud-

dhist monarch held the neighbouring Buddhist countries like Burma, China, Korea, Japan in constant threat. All these show how the bond of political unity was broken.

Buddhism, on the contrary, is not a religion of warring sects. In truth, the different schools of thought are not at loggerheads as is apparent on the surface. Scratch the surface, the truth is manifested. Buddhism, of all religions, is most singular in Unity. The varied distinctions I have just mentioned, as Paul Dahlke says, rest on trivial externalities. No religion has more Love than Blake sings of than Buddhism:

Seek Love in the pity of others' woe,
In the gentle relies of another's care,
In the darkness of night and the
 winter's snow,
With the naked and outcaste—Seek
 Love there.

Who can say there is no Love or Unity in Buddhism when we daily witness the love and devotion poured out to His memory by the unnumbered millions of human hearts? Here lies the answer to the charge that Unity in Buddhism is a mere philosopher's dream. The mere mention of the holy spot of the Bo-tree brings sacred memories to every Buddhist. The Bo-tree has become a common bond of sentiment among all Buddhists and is a 'symbol of the glory and the history of Buddhism'. Socially our religion has no bans. If two Buddhists of two ends of the world want to interdine, we are told, there are no religious injunctions to prevent them. If two Buddhists of two remote races want to intermarry there is nothing in the religion to taboo. The same religion is found in vastly different countries as Japan, China, Ceylon, India, Tibet, Burma, Korea, Java, Sumatra and in so

different continents as Europe and America. With their opposite laws, customs, manners and other social conditions, Buddhism maintains a high standard of social intercourse. Liberty, equality, and fraternity are also lessons of Buddhism. Economically these countries have prospered. The height of Buddhist influence in any country marks the apotheosis of that country's art. Politically again we see its influence. Asoka kept alliances with the neighbouring Greek kings and the Southern kings by making them observe the Dhamma.

Thus we see how Unity reigns supreme. It is the magnificent edifice of profound and exalted thought. It is a Temple fashioned by Him, fashioned of Love. Centuries have rolled on; still it stands in all its bloom. We, who are succeeding custodians of that Shrine, should see it mantled, like a vine, with fresh verdure.

Grand Variety Entertainment

IN AID OF THE

Y. M. B. A.

WILL BE HELD

Under the Distinguished Patronage of

The Hon. Mr. A. F. Molamure and Mrs. Molamure

AT

ANANDA COLLEGE HALL

on Friday the 27th November, 1931 at 6 p. m.

Your Patronage is kindly solicited.

"BANA" PROGRAMME.

For November, 1931.

1st	Mirissee Chandrajoti Thera.
8th	Bambarende Aggawansa Thera.
15th	Pandita Palannorowe Wimala-dhamma Thera.
22nd	(Will be announced later.)
29th	Karaputugala Dhammawansa Thera.

YOUTH MOVEMENT IN GERMANY AND ITS PHILOSOPHY OF LIFE.

By Herr von Pochhammer, Consul for Germany.

(A lecture delivered at the Y. M. B. A.)

Flames leap toward the midnight sky while dark shadows throw their tongues across the low sandy hills and against the silent pines. A group of young people around the glowing fire solemnly celebrate the summer solsties thus reviving an ancient custom of their ancestors in the eager effort of their race to win back its old beliefs and find themselves *anew* in time-honoured traditions which have been neglected, even ridiculed by our age of materialism.

They have been hiking since the early morning over the country near Berlin, the German metropolis, over the low flat sandy country sprinkled with hundreds of lakes, covered with pines. They have spent the evening in the Youth-Hostel near one of these beautiful lakes, singing and playing. Then they have gathered wood in order to celebrate Midsummer Night. At midnight they assemble round the roaring flames singing folk songs centuries old, dancing popular round steps known to Germans long since departed. Now, the fire has consumed the logs until the flames are not more than three feet high. The group stands quietly watching the slowly dying embers. Not a word is spoken. Then one of the boys approaches the fire, he lifts his face towards the sky. A girl comes forward and takes his hand. They speak a line of an old poem like an ancient prayer and then suddenly they leap through the flames—performing the ancient rite of rebirth and purification. One pair after the other performs this simple ceremony. Finally the flames flicker out. Only the glowing embers remain. The sacred hour is passed.

This scene is enacted every midsummer night upon hundreds of hills all over Germany, by the youth of a country which in outer appearance entirely belongs to the modern industrialised, mechanised countries of Europe. And however the individual boy or girl may interpret its meaning, they all share the same feeling: that the renewal of such old traditional festivals shall remind them that a race must remain true and faithful to the spirit of its ancestors, must remain in close touch to the native soil if the people can survive, can fulfill its destiny as a folk; and in particular the Midsummer-night ceremony has always meant: purification from false goals like those which they had been poured in the soul by what we call "Modern Civilisation."

The German Youth who have started since about 1900 these hiking trips through the woods, this camping, wandering and singing and this revival of old traditional folklore and ceremonies and thus have laid the foundation of what we today call the Youth Movement, have called themselves Wandervögel, wandering birds or birds of passage. They were mostly boys of an age between 12 and 18, sometimes following a self-elected leader of—say 20 to 30 years, who shared their ideas. Their aim was to spend as much time as possible in outdoor life, to come in touch with nature and the villagers, to travel afoot into every corner of the land, to revive the love for their homeland and to find on these hiking-trips an atmosphere of freedom and liberty in which they could enjoy themselves in their own youthful style, free from control of adults and from interference.

It was a typical *Revolt of the Youth*; a movement to free them from something. By no means these college-boys refused to work; the best pupils were among their rank and file. And the whole movement had only few conflicts with the school-authorities. But they resented the all too one-sided system of their schools which only cared for feeding them with knowledge and neglected the development of their bodies and character. They resented—at home—the dull respectability of their parents who took them out to the conventional Sunday afternoon walk, father in top hat and polished shoes, mother in her new dress, all with a highly respectable countenance and decorously reflecting proper thoughts and orderly behaviour. They resented the excessive drinking habits—which was then a national vice of our nation; they resented city amusements in noisy dancing halls, they resented the whole atmosphere of our time where everything was subordinate to business profits of the father and false social ambitions of the mother, they resented the subservience of life to machines and standardized culture which forced men to toil from morning to night in factories and shops and to slake their thirst for beauty in the commercialized amusements of the city's nights. But not less than the industrialisation and mechanisation of the economic and social life they resented the methods of the State: they resented military discipline as it was in those days offered to them in the boy scout movement which for that reason remained unpopular in Germany. They found the root of all evil in the fact that their life was controlled outlined and ruled by adults who belonged to the system of that modern mechanical and materialized civilisation which they opposed.

Now, what did they want? They wanted to regain a natural, sound and honest life of their own and in order to get it, the first step appeared to be; to get entirely rid of adult control. For however beneficent the purposes of those Youth Welfare Organisations might have been, in the final analysis all these organisations which had been built up and were run by adults did not grant to Youth a sufficient share in deciding matters affecting themselves. In their mind they thought: *What Youth makes of itself is of much more permanent value than what adults try to make of Youth*, their aims may be even so benevolent and commendable. They wanted to set up their own standard of freedom, find their own forms of group-life, their own rules controlling their daily affairs. They felt as their supreme need not welfare, but romance and adventure, display of courage and independence; spontaneous group-life instead of mechanical organisations.

In their first national rally, in 1913, on the peak of an isolated hill amidst the plains of Northern Germany they claimed as the privilege of the Youth:

To shape their lives with inner sincerity by their own decisions and on their own responsibility.

Scattered all over the country, separated in a hundred organisations differing in most essential ideals as Youth may do; originating from all different social classes and from parents belonging to all sorts of political parties: they found in this formula the common creed that held them all together in demanding

the right of finding out for themselves.

Self-determination for Youth, autonomy of Youth became the famous slogan of the German Youth movement in its original stage.

Gentlemen, in so far the Y. M. has come to an end. The German revolution brought to power a new democratic Government which granted to the coming generation an extent of freedom which had hitherto been unknown. The Autonomy of Youth became reality to an extent which the originators of the Y. M. had hardly dared to hope for. The whole educational system of Germany was gradually reshaped according to the ideas of the Y. M. The most daring experiments of education were started in special Country schools—Community Schools and Forest Schools. All Youth Welfare Organisations adapted themselves to the methods of the Wandervögel Hordes and were eager to form part of the Y. M.: the Y. M. C. A., the Boy Scout, the Roman Catholic Youth Leagues, the Socialist and proletarian Youth Unions. Government and Municipalities rivalled with each other in building thousands of Youth Hostels, Youth Camps etc. In a word what had been dreamt by the first Wandervogel, has been accomplished in a wonderful way and it is not a mistake if many people say: that the aims of the Y. M. having been attained, the Y. M. as a *movement* had consequently come to an end.

Of course our Youth would not admit it. And this is what they argue.

The Y. M. originally was of course the attempt of the Youth—that means of *minors*!—to change the conditions of their own life. The Y. M. was a programme for better use of leisure hours as well as an experiment of *self-education*. But it was and it is *more*. It is a movement to reform life, to secure foundation of a new society which would fit the needs of the ideals of modern youth and be indigenous to the soil from which it sprang.

And here we enter the *problematic* part of the movement. It is to be admitted that youth in tackling such tasks goes beyond its proper sphere; that Youth even with its best and sincerest intentions is lacking sufficient experiences in order to reform our world and that their reform ideas were often vogue, romantic and impracticable. It must undoubtedly be admitted that the Y. M. with their slogans of "Reform of national life" or even "Youth Culture" has invaded the province of adult age and thus committed the same crime which they had resented on the part of the adults. But on the other hand the bearers and originators of the old Y. M. gradually entered the adult life and many of them, faithful to their ideals, started to spread the spirit and programme of the Y. M. in their new surroundings, in professional and social life.

If to-day, in reviewing the history of the Youth Movement we ask: which influence its spirit has exercised upon the general life of the German nation or in so far their theories served to originate a new "philosophy of life" then I would answer;

(1) The Y. M. brought to existence a renaissance of *physical Culture*. That health and body are the fundamentals of any moral or practical progress in the world, this truth has become recognized in Germany to an overwhelming extent. To build up a physical reserve for the nation, to train the bodies for work and hardships, to build finer and stronger men: that is now the national programme of a nation which 100 years ago was supposed to consist of dreamers and thinkers and 20 years ago supposed to consist of soldiers and factory workers. Sport, of course, dominates among the outdoor activities. But sport is considered by the

real Y. M. as a product of artificial civilisation and therefore admitted under sufferance. They still consider as the very true thing only activities which bring you into intimate touch with *Nature*: thus, hiking still ranks at the top. Rowing in a felt-boat, comes next. Agricultural toil is considered as a more suitable sport than football. Cricket is unknown as much too unnatural. The nearer to Nature, the better the thing: is the principle. The most typical feature of the Y. M. still remain the wandering-trips, the "hiking" and here its spirit always has found its best expression.

(2) Next to physical Culture ranks the new feeling of social community. As the old Y. M. was directed against social hypocrisy and false social conventions, their followers stood everywhere against all social barriers of classes and castes. The Y. M. has always conserved as one of their most precious experiences the first meetings between the college-boys of the great city with the villagers whom they met on their hiking-trips; and not less important the first rallies where the unions of the middle-class boys gathered with the Youth Organisations of the working class people. Different worlds have met there which were entirely unknown one to another. Such meetings have by no means always been friendly, but from such experiences has arisen a new spirit of better social understanding, and thus the Y. M. turned out to serve as a great school for better and sounder social relations.

(3) But the greatest gain and blessing which we owe to the Y. M. is a fresh sense for individual responsibility and self-discipline. Modern Civilisation had made—to a regrettable extent—man a small mechanical wheel in the great machinery of state and economics. The standardi-

sation of modern life had gradually limited even the possibility of leading an individual life. The modern average man has—at least in the masses—complied all too willingly to that trend and feels often really as nothing else than a number. From that has arisen the typical bad habit of modern masses to look always for the help of public organisations if something is to be done or as it was common in my country: if anything was wrong, people cried for *Government's* help instead of being glad if Government did not interfere more than indispensable with their affairs. The Y. M. has introduced a new atmosphere. As they have started in all their youthful reform-programmes from the very beginning to *begin with themselves: first to reform themselves: and then only others*, so they stand now for self-organisation, self-action and self-help. As they have built up in the days of the early Y. M. their own organisation, their own group-associations, so they have now established a great number of unions of all kind which devote themselves to manifold activities or prepare future actions. The enormous apparatus of the existing Youth Organisations which covers about 5 million boys and girls under 21 years requires practically no official offices except one consisting of 5 or 6 men which represents their common interests towards Government, Railways, Municipalities etc.

Physical Culture—Social Community Feeling and Spirit of self-activity: they are, in my mind, the three great assets of permanent value which present-day-Germany owe to the Y. M.

So far, I have reviewed the movement from the point of view of Youth. Now let us see how the world of the adults has reacted upon this remarkable move-

ment. Parents and teachers, the whole educational world have adopted quickly the principles which youth had offered for its own education. In this sphere the results of Y. M. are now settled facts. The political world could not ignore it either, as after all: who owns the youth, possesses the future. Although many professional politicians tried to ridicule the whole affair as pure romanticism, as a flight from the world of reality into a sentimental worship of Nature, into phases of primitive days which are gone and will never come again—the political parties soon showed a remarkable eagerness to establish Youth Organisations of their own in which the children of their members could enter at early age and could be impressed—not only by hiking trips—but at the same time by the political ideas of that particular body, so that the Youth Organisations became a sort of *nursery* for the party. This combination of political purposes with the forms of the Y. M. proved to be a real success only for the radical parties, to which Youth naturally inclines. Thus we have a strong socialistic Youth Organisation and since recently a strong Fascist Organisation: the Hitler movement. I feel I ought to say some words about it because I often have heard the opinion that the Hitler Party belonged to the Y. M.

To begin with: when we speak of the proper Y. M., we think of the Youth in the technical sense of the word, that means to the age of *adolescence*, up to say 18 or 21 years. Of course, there is no natural barrier which closes the youth-time and everybody is at least to feel young as long as he likes or as his physical strength allows him. Probably Herr

Hitler who is a man of 42 would emphatically claim to be young, at least in the physical sense of the word, but would perhaps indignantly refute the assertion that his political ideas are “young” in the sense that they were still maturing, but not mature yet. Whilst the Y. M. was a more spiritual one, Hitler’s programme is a purely political one and his followers are mostly adults who share his political views. His party resembles insofar the Y.M. as the Group-Organisation which the Y. M. had created evidently has served as a model to his leagues. But in any other respect we see the fundamental difference: Hitler’s military discipline contrasts with the freedom for which the Y. M. stands. Training instead of hiking, appointed chiefs instead of self-elected leaders or no leaders at all. Discipline instead of free comradeship. Hitler’s party is made for political action, for fighting against other similar political organisations. As a matter of fact his essential importance lies in the fact that he protects Germany against the strong subversive tendencies of the Communists, or at least balances their power by his power of similar strength. But the Y.M. as far as it still exists as an idea, as a spiritual programme has far reaching goals, and uses, on the other hand, methods which entirely differ from the methods of the political parties. They have realized what one of our greatest philosophers said

Not around the inventors of new noises, but around the inventors of new values doth the world revolve: inaudibly it revolveth.

That means: that not elaborate programmes, may they be ever so commendable, but only a slow but efficient moral training of mind and souls can alter the faces of a nation; and this process cannot and will not occur in the forms of a

political uproar or some other "new noise" but only in the silent inaudible way in which the really great changes have always been performed in history.

That's why the genuine spirit of the Y. M. does not stand in the limelight of the day and you won't find hardly anything about it in the papers. Generations of silent self-sacrificing workers come up one after the other, they pass the Youth Organisations which every year receive fresh blood by them and thus renew themselves incessantly, and from the leagues they enter life to work in the service of their ideas. Their last aim is unknown to them. The next step is the rejuvenation of their own people. They try to re-open the ancient sources of true German life, to unseal the springs of life and joy which had been gradually closed up by the forces of materialistic civilisation.

Mankind is—perhaps—the ultimate goal. You often hear them discussing it. Service for Mankind be the noblest duty of man—undoubtedly. But for which aim and purpose can we serve mankind. Have we all the German, and the Indian, the Christian and Buddhist more together than our *primitive* needs and qualities? Or can we already say that we share our last and highest and most sublime ideals?

Pray, tell me my brethren: if the goal of mankind be still lacking, is there not also still lacking humanity itself?

The Y. M. has not given its answer to such question and to many others, but it may be praised for having put them clearly, for having refuted cheap answers in the usual phraseology which lack so often practical value.

Germany's spiritual life at the end of the last century has passed a bad stage of stagnation. The sudden, almost overwhelming process of her industrialisation had turned the best minds from the traditional, spiritual to what was considered practical tasks. The Y. M. was the revival of the neglected soul. How it arose, how it made its way, the details of its history and programme were the result of conditions which prevailed in a certain country at a certain moment. Neither they will re-occur in Germany nor can they be repeated elsewhere. But what it has shown to everybody is I think that:

Whenever a nation feels the spring of its strength slacking, whenever in times of stand-still and barrenness or influence of foreign civilisation the spirit of a people fails in renewing its forces as Nature renews the forces of the soil: the Youth of any country might see their hour, might enter the scene and in renewing themselves in body and spirit might give to the country the impetus which it needs. Thus our Youth in the last two decades has performed: a moral rejuvenation of the people, the return of the soul to its best traditions.

GENERAL SMUT ON UNIVERSAL PROBLEMS. *

I have now finished my rapid and necessarily superficial survey of the more prominent recent tendencies in science and I proceed to summarise the results and draw my conclusions in so far as they bear on our world picture.

In the first place we have seen that in the ultimate physical analysis science reaches a microscopic world of scientific entities, very different in character and behaviour from the microscopic world of matter, space and time. The world of atoms, electrons, protons, radiations, and quanta, does not seem to be in space-time, or to conform to natural law in the ordinary sense. The behaviour of these entities cannot be understood without the most abstruse mathematics, nor, apparently without

resort to epistemological considerations. We seem to have passed beyond the definitely physical world into a twilight where prophysics and metaphysics meet, where space-time does not exist and where strictly casual law does not apply. From this uncertain nebulous underworld there seems to crystallise out, or literally to materialise, the microscopic world which is the proper sphere of sensuous observation and of natural laws. The prematerial entities or units condense and cohere into constellations which increase in size and structure until they reach microscopic stage of observation. As the microscopic entities emerge, the space-time field and appropriate natural laws (mostly of a statistical character) emerge *pari passu*. We seem to pass

from one level to another in the evolution of the universe, with different units, different behaviours and calling for different concepts and laws. Similarly, we rise to new levels as later on we pass from the physical to the biological level, and again from the latter to the level of conscious mind. But—and this is the significant fact—all these levels are genetically related and form an evolutionary series; and underlying the differences of the successive levels, there remains a fundamental unity of plan or organisation which binds them together as members of a genetic series, as a growing, evolving, creative universe.

In the second place, let us see how commonsense deals with this microscopic world. On this stage commonsense recognises three levels of matter, life and mind as together composing the world. But it places them so far apart and makes them so inherently different from each other, that relations between them appear unintelligible, if not impossible. The commonsense notions of matter, life and mind make any relations between them as well as the world which they form, an insoluble puzzle. The older science therefore attempted to reduce life substantially to terms of matter, and to put a question mark behind mind; and the result was a predominantly materialistic view of the world. The space-time relativity concept of the world has overcome difficulty by destroying the old concept of matter, and reducing it from a self-subsistent entity to a configuration of space-time—in other words, to a special organisation of the basic world-structure. If matter is essentially immaterial structure or organisation, it cannot fundamentally be so different from organism or life, which is best envisaged as a principle of organisation; nor from mind, which is an active organiser. Matter, life and mind thus translate roughly into organisation, organism, organiser. The all-or-none law of this quantum, which also applies to life and mind, is another indication that matter, life and mind may be but different stages or levels of the same activity in the world—which I have associated with the pervading feature of whole making. Materialism has thus gone by the board, and the unintelligible trinity of commonsense (matter, life, mind) has been transformed and put on the way to a new monism.

In the third place, the iron determination of the older science, so contrary to direct human experience, so destructive of the free activity of life and mind, as well as subversive of the moral responsibility of the individual, has also been materially recast. It was due to the Newtonian causal scheme which, as I have indicated, has been profoundly shaken by recent developments. Relativity reduces substance configuration or patterns, while quantum physics, give definite indications in determinism in nature. In any case, life through the ages shows clearly a creative advance to ever more complex

organisation, and even higher qualities, while mind is responsible for the creation of a whole realm of values. We are thus justified in stressing, along with natural necessity, an increasing measure of freedom and creativeness in the world. Sufficient at least to account for organic evolution and for appearance of moral law and endeavour. This liberation of life and spirit from the iron rule of necessity is one of the greatest gains from the recent scientific advances. Nature is not a closed physical circle, but has left the door open to the emergence of life and mind and the development of the human personality. It has, in its open flexible physical patterns, laid the foundation and established the environment for the coming of life and mind. The view, to which Huxley once gave such eloquent and poignant expression, on a dualism implanted in the heart of nature of a deadly struggle between cosmic law and moral law, is no longer justified by the subsequent advances of science.

But in the fourth place, another dualism on a wider reach has appeared, which makes the universe itself appear to be a house divided against itself. For while the stream of physical tendency throughout the universe is on the whole downward, the organic movement, on this planet at least, is upward, and life structures are on the whole becoming more complex throughout the course of organic evolution. From the point of view of physics, life and mind are this singular and exceptional phenomena, not in line with the movement of the universe as a whole. Recent astronomical theory has come to strengthen this view of life as an exceptional feature off the main track of the universe. For the origin of our planetary system is attributed to an unusual accident, and planets such as ours with a favourable environment for life are taken to be rare in the universe. Perhaps we may even say that at the present epoch, there is no other globe where life is at the level manifested on the earth. Our origin is thus accidental, our position is exceptional, and our fate is sealed, with the inevitable running down of the solar system. Life and mind, instead of being the natural flowering of the universe, are thus reduced to a very casual and inferior status in the cosmic order. A new meaning and a far deeper poignancy are given to Shakespeare's immortal line:

"We are such stuff

As dreams are made of; and our little life
Is rounded with a sleep."

According to astronomy, life is indeed a lonely and pathetic thing in this physical universe—a transient and embarrassed phantom in an alien, if not hostile, universe.

Such are some of the depressing conclusions from recent astronomical theory. But in some respects they have already been discounted in the foregoing. For even if life be merely a terrestrial phenomenon,

it is by no means in an alien environment if, as we have seen reason to think, this is an essential organic universe. In its organic aspects the universe is on the way to life and mind, even if the goal has been actually reached at only one insignificant point in the universe. The potencies of the universe are fundamentally of the same order as its actualities. The universe might say in the words of Rabbi Ben Ezra:

"All I could never be
All man ignored in me
This I was worth to God"

Then again, it is possible that the physical configurations of the universe are permeated with other forms of life and of spirit, of which we have no experience or conception; forms of life which are not like ours, of the hydrocarbon type, but are matched to the physical conditions which exist in other parts of the universe. In any case, the very possibility of science depends on an intimate relation between the mind and the physical universe. Only thus can the concepts of mind come to be a measure for the facts of the universe, and the laws of nature come to be revealed and interpreted by nature's own organ of the human mind. Besides science, we have other forms of this inner relation between the mind and the universe, such as poetry, music, art and religion. The human spirit is not a pathetic wandering phantom of the universe, but meets with spiritual hospitality and response everywhere. Our deepest thoughts and emotions and endeavours are but responses to stimuli, which come to us, not from an alien but from an essentially friendly and kindred universe. So far from the cosmic status of life and mind being degraded by the newer astronomy and physics, I would suggest an alternative interpretation of the facts, more in accord with the trend of evolutionary science. We have seen a microscopic universe born or revealed to consciousness out of a prior microscopic order of a very different character. Are we not, in the emergence of life and mind, witnessing the birth or revelation of a new world out of the microscopic physical universe? I suggest that at the present epoch of the cosmic process we are the spectators of what is perhaps the grandest event in the immeasurable history of our universe and that we must interpret the present phase of the universe as a mother and child universe, still joined together by a placenta, which science in its divorce from philosophy, has hitherto failed to unravel.

Piecing together these clues and conclusions, we arrive at a world picture fuller of mystery than ever. In a way it is closer to commonsense and kinder to human nature than was the science of the nineteenth century. Materialism has practically disappeared, and the despotic rule of necessity has been greatly relaxed. In ever varying degree the universe is organic and holistic through and through. Not only organic concepts, but also and even more so,

psychological concepts are becoming necessary to elucidate the facts of science. And while the purely human concepts such as emotion and value, purpose and will, do not apply in the natural sciences, they retain their unimpaired force in the human sciences. The ancient spiritual gods and heirlooms of our race, need not be ruthlessly scrapped. The great values and ideals retain their unfading glory and derive new interest and force from a cosmic setting. But in other respects it is a strange new universe, impalpable, immaterial, consisting not of material or stuff, but of organisation, of patterns or wholes, which are unceasingly being woven to more complex or to simpler designs. In the large, it appears to be a decaying, simplifying universe, which attained to its perfection or organisation in the far distant past and is now regressing to simpler forms—perhaps for good, perhaps only to restart another cycle of organisation. But inside this cosmic process of decline we notice a smaller but far more significant movement—a streaming protoplasmic tendency; and embryonic infant world emerging, throbbing with passionate life and striving towards national and spiritual self-realisation. We see the mysterious creative rise of the higher out of the lower the more from the less, the picture within its frame-work, the spiritual kernel inside the phenomenal integuments of the universe. Instead of the animistic or the mechanistic, or the mathematical universe, we see the genetic, organic, holistic universe, in which the decline of the earlier physical patterns provides the opportunity for the emergence of the more advanced vital and rational patterns.

In this holistic universe man is in very truth the offspring of the stars. The world consists not only of electrons and radiations but also of souls and aspirations. Beauty and holiness are as much aspects of nature as energy and entropy. Thus "in eternal lines to time it grows," an adequate world view would find them all in their proper context in the frame-work of the whole. And evolution is perhaps the only way of approach to the framing of a consistent world-picture, which would do justice to the immensity, the profundity and the unutterable mystery of the universe.

Such in vague outline is the world-picture to which science seems to me to be pointing. We may not all agree with my rendering of it which indeed does not claim to be more than a mere sketch and even if it were generally accepted, we have still to bear in mind that the world picture of to-morrow will in all probability be very different from any which could be sketched to-day.

* Conclusion of Presidential Address to the British Association.

KING MAHA-KAPPINA & HIS QUEEN.

By Miss. L. D. Jayasundara
Will appear in our Next Issue.

GLEANINGS.

Christianity in Villages.

Mrs. A. C. Houlder, who gave an account of the work among the Sinhalese at a missionary rally said "that there were over fourteen thousand villages in Ceylon and in nearly ten thousand villages there was not one Christian.

"In the Kurunegala district there were three thousand villages and two thousand of them had no Christians. Of the thousand villages in the Kandy district in only three hundred were there one or more Christians. The districts, with which they were concerned most at the moment, Mrs. Houlder said, were Kurunegala and Kandy. She went on to give details of the work being done in one of the villages in the Kurunegala district and stressed the need for more and better trained workers, and for funds. She appealed to parents to spare their children for work in the mission field as their life's work."—*Ceylon Daily News*

The Chinese Floods

The magnitude of the flood disaster in China has assumed still greater proportions as fresh news comes to hand. An official statement issued at Nanking on September 14 gave the total number of flood victims throughout the country as 80,000,000. Presumably this figure includes the homeless and destitute, as well as the dead. The enormous extent of the inundation was due to the overflowing of two great rivers, the Yangtze and the Hwangho. On the Yangtze there was one vast sheet of water, about 150 miles long and in places 20 miles broad from Shasi (some 800 miles from the river's mouth) to Hankow down-stream to Kiukiang. Whole districts were suddenly wiped out by the bursting of dykes, and there were reports of 5000 people being drowned in one area and 7000 in another. It has been conjectured (according to recent accounts that eventually the total number of the drowned will exceed a million, while an even greater multitude will have perished from starvation and disease

—*The Illustrated London News*.

Buddhism and Science.

There are many Buddhists who believe Buddhism could be proved by the results of modern science, and who are, therefore, anxious to show the parallels between science and Buddhism. I do not believe that this method brings much profit to the Dhamma. Science is changing every day and what we believed as true some hundred years ago is thrown overboard today. And the scientific truths of today will perhaps be subject to ridicule some hundred years hence. Therefore I would regard it as of more consequence from the standpoint of a Buddhist if he would say certain facts of science could be proved by Buddhism than vice versa, because the Buddha Dhamma does not depend on the appreciation of science. Brahmachari Govinda in *The Maha Bodhi*.

Afghanistan and Christian Missions.

Afghanistan is probably the only country in the world where the establishment of Christian Missions has not been permitted. This independent state in Central Asia has a population of about 10,000,000 and is the stronghold of Mahomedanism, the only religion which has been almost entirely untouched by Christianity.

There is no record of a Catholic priest visiting Afghanistan in recent times. The late Archbishop Aelen and Fr. Raager of the Mill Hill Society, a missionary of the Nellore diocese now in Holland, had gone to Afghanistan as military chaplains to the British forces under the command of Lord Roberts and Sir Donald Stewart in the second Afghan War (1878-1880) But no priest seems to have gone there in his private capacity till now. The honour for a Catholic priest finding entrance into Afghanistan in modern times belongs to the Rev. George J. Blatter of the Archdiocese of Chicago. It was a remarkable achievement for an old man of 70, considering the great obstacles he had to contend with in entering a country so notoriously conservative and so suspicious of all foreigners. After 18 months' ceaseless endeavours, he obtained a passport from the Afghan embassy in Rome not so much as a Catholic priest but as an author and publisher of a number of books of travel, philosophy, ethics, two epic poems and a translator of the great Spanish classic "Ciudad," the City of God, which he esteems as one of the most remarkable books in any language of the world. He arrived in Kabul on July 28, 1930, and left on October 12 owing to a severe attack of illness.

After his recovery he fruitlessly endeavoured to return to Kabul but was not allowed to do so. He wrote to the King of Afghanistan and the Foreign Minister in Kabul requesting permission to return to the country but was not favoured with a reply. He also pointed out the need of a Catholic priest in Kabul to minister to the spiritual needs of the Catholic Europeans resident there as well as Catholic Indians who had gone thither in the pursuit of their profession. Fr. Blatter promised to abide by the laws of the country and not to interfere in any way with State affairs, either domestic or foreign. He further undertook to carry on his priestly duties without noise or publicity and without any effort at the proselytism of the Moslem population. His petition to be allowed to stay for a short time and to permit another priest to succeed him when he leaves was not even acknowledged. *Catholic Leader*. (*Indian Social Reformer*)

WISDOM OF LANKA LECTURES.

Mr. L. H. Mettananda, B. A., (Teachers' Diploma) will deliver the first lecture in the series on Thursday the 12th inst.

SUBJECT:—

Education in Ancient Ceylon.

BUDDHA AND CONVERSION.

The fortnightly class of the Buddha Society, Bombay was held as usual at Dr. Nair's Building on Sunday last. After the recitation of the *panchasila* or the five vows of Buddhism, Mr. K. Natarajan addressed the members. He said that strenuous endeavours were being made by means of the League of Nations, the Hague Court and so on to establish harmonious relations between different nations and races in political and economic matters. But unless similar endeavours were made in the religious sphere, he thought the peace of the world could not be secured permanently. This was a world problem but it had a special and immediate importance for India. The immemorial Indian policy in respect of religion has been one of absolute equality. The illustrious Buddhist Emperor Asoka incorporated this into Indian polity and civilisation for all time. The great Moghul Emperor, Akbar, followed in the footsteps of Asoka. The principle had taken such a strong hold of the Indian religious mind that the nineteenth century reformer, Raja Ram Mohan Roy, inserted in the Trust Deed of the first Brahma Samaj—since repeated in the Trust Deeds of all Brahma Samajas throughout the country—that in the services held in them no religion and no object or person held in reverence by any sect should be spoken of in slighting or disparaging terms. Mr. Natarajan pointed out the distinction between the principle of "religious neutrality" followed by the British Government in India and adopted by the National Congress and that of religious equality which was adopted by Asoka and Akbar. He referred to the welcome and privileges extended by Hindu kings to Jews, Syrian Christians, and Parsees, and contrasted it with the treatment accorded to Jews in Europe. Referring to Buddha's attitude, Mr. Natarajan said that although as a reformer the Sakyamuni criticised and condemned the corruptions of the Hindu system, he never resorted to the method of proselytisation. He was not concerned with the formation of a new

community but with the regeneration of the individual. Men and women of all castes and trades were admitted to the Sangha if they were found capable of observing its strict discipline. The Buddhist monks and nuns were not engaged in making converts. The Archpriest Sergius Tcheterikoff in the course of an interesting article in the June number of the *Christa Seva Sangha Review*, says:—"Russian monasticism differs from that of Rome in that it has never set itself to practical church problems, has never been a united externally organised power, has never given origin to congregations and orders. Russian monasteries have never carried on propaganda, have never sought for proselytes. And only to those who of their own accord were seeking for the salvation of their soul did they indicate and suggest a way of salvation." This, the speaker said, was also applicable to Buddhist monasticism which was probably the pattern on which early Christianity shaped its own. This was very different from the Christian Missionary organizations which were modelled on the lines of the Civil Service with salaries, allowances, leave and furlough, pensions and so on, and their soul purpose is to baptise as many Hindus as possible every year. Mr. Natarajan said that this was as much opposed to Buddha's ideas as to Jesus Christ's, between whom there was a close parallel in many matters. The main difference was that while Jesus in the early part of his ministry performed miracles, Buddha throughout set his face strongly against them. Mr. Natarajan concluded by saying that, in his opinion, the foreign *Christian Missions as at present conducted, were incompatible with the policy of equality of religions and a State which adopted this policy could not permit them.* He quoted a passage from one of his articles in the *Reformer* in which it was urged that the Sovereign should in his Coronation oath pledge himself to give equal protection to all religions. Dr. Nair and Messrs K. A. Padhye, Muchchala and Suntoke expressed their agreement with Mr. Natarajan.

LETTERS TO THE EDITOR.

"Jayamangala Gathas and Champagne."

The Editor, the "Buddhist."

Dear Sir,

It is gratifying to note that there is at the present day a tendency to adopt national and religious customs in respect of social events among the Buddhists. But at the same time it is a deplorable fact that in the midst of these observances, customs, not only alien but also objectionable from a religious point of view, are being followed with impunity. I refer in particular to the serving of intoxicating liquors at Buddhist functions.

It may be excusable in the case of a non-Buddhist who is not bound to abstain from taking or giving "drinks"; but what justification is there in the case of a Buddhist? It is looked upon by some as a fashion to have champagne at a wedding—a fashion that tramples down what you hold sacred. Is it not an insult to the great Master and to his Teachings whose blessings they seek at their nuptials? Their praises are sung, "Jayamangala Gathas" are chanted and as a "fitting finale" to the rejoicings, champagne is drunk. What good effect will all these religious observances have when they are

marred by a wanton disregard of and utter disrespect to the religion which they hold so dear? Would it not be better for them to disown, at least for that day, that they are Buddhists, remove from their ceremonies every semblance of religion and then consume cases of champagne. The offence will not appear to be so great then.

There was a time when the Buddhist leaders resolved to boycott the functions of Buddhists where liquor was served. To-day, what do we see? Not only do they attend such functions but also take a prominent part in them.

These things should not be allowed to pass unnoticed and it is hoped that you would use your influence to create a public opinion against such objectionable practices so that the sorry spectacle of a Buddhist wedding with "Jayamangala Gathas and Champagne" may be a thing of the past.

Thanking you for the space,

Yours faithfully,

V. S. NANAYAKKARA.

Colombo,

16-10-31.

THE BUDDHIST

"Sila Paññanato Jayam"

VOL. II New Series.

DECEMBER ²⁴⁷⁵₁₉₃₁

No. 8

NOTES AND COMMENTS

The New

Isipatana

With the opening of the

Mulagandhakuti Vihara

on the 11th ultimo amidst

all that splendour and homage which only the Orientals could combine without sacrificing one to the other, a New Isipatana was ushered into existence. Nations have met again on the Holy Site, as they did in the past, "for the exchange of love" as Poet Rabindranath Tagore says, "and for the offering of the treasures left to the world by the Blessed One to whom we dedicate our homage". We join the galaxy of kings, princes, high officials, poets, scholars and scientists in offering our own very sincere congratulations to the Maha-Bodhi Society on its having built this magnificent Vihara. But the more important task which will complete the restoration of the sacred place would be the successful inauguration and maintenance of the educational institution as originally conceived. We hope that all the resources of the Maha Bodhi Society would be concentrated on this project and create a modern Nalanda. Then only will it be a New Isipatana.

The Late

Mr. J. E. Gunasekara worker—in the person of Mr. J. E.

Yet another devoted

Gunasekara—has passed away. And it is with deep regret that we have to record his death. The late Mr. Gunasekara was intimately associated with important national movements during the last two decades. As Secretary of the National Congress and of the Lanka Maha Jana Sabha he served the country with devotion and distinction. By profession a teacher—and a capable one too—he strived hard to improve the lot of the teachers and to produce students worthy of the country which he loved so dearly. He was an ardent temperance worker, and much of the success of the movement was due to his untiring energy. He also took a leading part in the Congress of Buddhist Associations. His valuable services in connection with the Y. M. B. A. Religious Examinations will ever be remembered with gratitude. His activities were characterised by singleness of purpose and regardlessness of reward. His was a charming personality full of gentleness and

courtesy. On behalf of the Y. M. B. A. and in our own behalf we convey our sincere expression of sorrow to the bereaved family

* * *

Exhibition of Buddhist Art A strong committee with Mr. W. A. de Silva as Chairman, has been appointed to take necessary steps to hold the exhibition somewhere in May, 1932. The original suggestion was to make it a comprehensive one representing all Buddhist countries. But in view of the world depression its scope has to be limited to Ceylon, allowing at the same time, other countries to participate provided they send their exhibits at their own cost. We are informed that the committee proposes to appeal for 150 guarantors who will contribute Rs. 10/- each to meet expenses. We earnestly hope that the appeal will find a ready response.

Vihara at the Kandana Sanatorium The Managing Committee of the Y. M. B. A. at its meeting on the 23rd ultimo did well to adopt Mr. P. de S. Kularatna's resolution to rebuild the Vihara at the Sanatorium, which is now condemned as unfit for occupation. It seems that the Governor who visited it a few weeks back welcomed the suggestion that a responsible body like the Y. M. B. A. should take up the work. It is quite in keeping with the spirit of the Y. M. B. A. to assist the afflicted and the needy. An appeal will be made very shortly for funds.

* * *

And at the Mantu Leper Asylum At the same meeting the President mentioned that several appeals have been made to him for a Vihara for the use of the inmates of Mantu Asylum. This matter will come up again before the committee when the President will be in a position to report about the exact requirements after a visit to the Asylum.

JETAVANA IN PALI CANON

By Tripiṭakācārya Bhikkhu Rāhula Sankrīyāna

Amongst ancient sites outside the city Jetavana, Pubbārāma, Mallikā's Ārāma, and Andha Vana are the prominent ones. Of these, Jetavana is the most prominent. In the course of our previous discussion, we have seen that Jetavana was in the south Srāvasti, about one mile (5, 6, or 7 līs, according to Chinese travellers) from the city. From the evidence of the Archaeological discoveries, it is now settled beyond any reasonable doubt that the ruins of Saheth constitute the site of ancient Jetavana. Chinese records tell us that on either side of its main gate, which stood towards east, were two

Asokan pillars. Of this statement, there can be no doubt, in so far as the sanctity of the place is concerned. But unfortunately, we have not been able to discover even the fragments of those pillars, uptil today. Besides the main gate which was towards the east, Fa Hien mentions another towards the north. Of this, there is no mention in the Pali scriptures. The only gate mentioned in Pali scriptures is called Bahiradvārakoṭṭhaka, i. e., outer portico or gateway; and its direction is not expressly stated. In one place, however, it has been stated that (83) once two persons—wife and husband—going

along the back side of Jetavana, entered it in order to drink some water. The Master was then sitting under the shade of Gandha Kuṭī. Seeing Him, they also seated themselves aside after worshipping Him. From this, we can draw the following inferences: (a) This event took place in an evening, for in the mornings, Buddha used to be invariably inside Gandha Kuṭī. (b) The place in point was just in front of the gate as they were able to see Buddha while entering through the gate. (c) And it was undoubtedly on the eastern side, inasmuch as the shade of the Gandha Kuṭī was at that time falling upon it, between Gandha Kuṭī and the main gate. Therefore, according to Pali scriptures, main gate stood towards east; and the same can be said of the door of Gandha Kuṭī. Archaeological excavations too support this view. All the important monuments—monasteries Nos. 1, 2, 3, 5—are facing east. Two of them—Nos. 2 and 3—are remarkably prominent and have been rightly identified with Gandha Kuṭī and Kosambaka Kuṭī; these we shall notice later on in our discussion. Jetavana is on the southern side of the city; but all the prominent buildings, it is curious to find, face eastward. The reason for this is, as I have already stated, nothing other than the fact that the southern gate of the city (Bazar Darwaza) is on the east side of Jetavana.

Jetavana stands out as one of the most sacred places of the Buddhists, even though it has not been included in the four most sacred places (Lumbinī, Buddha Gaya, Sarnāth and Kusinārā) enumerated in Mahāparinibbāṇa Sutta which belongs to the oldest part of Tripiṭaka. It has been, however, mentioned in its Aṭṭhakathā as one of the four places unrelinquished by all Buddhas, namely, Buddha Gayā,

Sarnāth, Saṃkassa and Jetavana. There is not the slightest doubt that Jetavana possesses a great importance for the Buddhist world. 65 out of 150 Suttas in Majjhima Nikāya were preached here; more than three fourths of the Suttas in Saṃyutta and Aṅguttara Nikāyas were preached here. A majority of monastic precepts were ordered here. In the fifth book of Vinaya (61) we find them thus enumerated:—

Vesālī (Basārḥ)	...	...	10
Rājagaha (Rājgir)	...	...	21
Sāvattḥi (Srāvasti)	...	...	294
Alavi (Arwal)	...	...	6
Kosambī (Kosan)	...	...	8
In Sakkas (Kapilavastu)	...	...	8
In Bhageas (Sinsumāra Giri)	...	...	3
			<hr/> 350 <hr/>

So out of three hundred and fifty precepts, nearly three hundred were proclaimed at Srāvasti; only a very few of them were given at Pubbārāma.

In the Cullavagga of Vinaya Piṭaka there is a detailed description of the construction and dedication of Jetavana. In the words of Dr. Rhys Davids "the Vinaya and the four Nikāyas (with the possible exception of the supplements) were complete within about a century after Buddha's death; and the rest belong to the following century". There are five books in the Vinaya Piṭaka Pārājikā, Pācitti, Mahāvagga, Cullavagga and Parivāra. The first two are also called Vibhaṅga, and the next two Khandaka. Parivāra is a manual of the Vinaya and was perhaps completed in the first or the second century after Christ. In the old text of Vinaya, Suddhodana is always referred to as 'Suddhodana Sakko', and never with the epithet 'Raja'. But in

later writings, in *Aṭṭhakathās*, he is spoken of as a full-pledged king. In this very old text of *Cullavagga*, the story of the acquisition and construction of *Jetavana* is told thus:—

Anāthapiṇḍika was a brother-in-law of the *Rājagaha* *Seṭṭhi* (banker of *Rājagaha*). Once he went to *Rājagaha*, when his brother-in-law had invited Buddha together with *Saṅgha*. There, Anāthapiṇḍika chanced to hear of Buddha and developed a craving to see the Master. He became restless, and would not wait till day-break in the following morning. So, in his ecstasy, while there was yet darkness in the early hours of the next morning he hurried to *Sītavana* through *Sivadwāra* (Siva-gate); and eventually, listened to the discourse of Buddha. At the end of the discourse Anāthapiṇḍika was converted, and he invited Buddha to spend a rainy season in his town, *Srāvastī*. Buddha accepted the invitation in silence.

Anāthapiṇḍika, after returning home, set himself to search for a suitable site on which to build a *Vihāra* for Buddha—a place which should be neither too far from the town nor too close to the town, so that it may be within easy reach of the people who would like to see Buddha off and on, and, at the same time, free from the disturbances of the town, giving it perfect serenity, congenial to meditation. He came across prince *Jaita's* garden which answered all these descriptions and decided to buy it. Accordingly, he saw the prince and offered to buy the land. But the prince refused to sell it, and stated that even for a sum of money, pieces of gold, sufficient to cover the surface of the whole area, he would not part with his garden. "If that is so", said Anāthapiṇḍika, "the transaction is

now closed. The property is hereafter mine. I have bought it". The matter, however, went in appeal before the court of law, where it was decided in favour of Anāthapiṇḍika, holding that the pronouncement of value implied a contract to sell. So Anāthapiṇḍika took several cart-loads of *Kahāpaṇas* to *Jetavana* and began to cover the surface of the ground with *Kahāpaṇas*. At last, a little space near the gate was left out and he asked his men to fetch another cart load of *Hiranyas* (gold coins). The prince then asked Anāthapiṇḍika not to cover that portion, but to allow it to remain unpurchased, in order to make it his own offering. Anāthapiṇḍika did accordingly, and the prince *Jaita* built on the spot a gateway with an upper chamber on it. Purchase over, Anāthapiṇḍika built in *Jetavana*, *Viharas* (abodes), *Parivenas* (apartments), *Koṭṭhakas* (chambers), *Upaṭṭhānāsālās* (service halls), *Kappiyakuṭīs* (godowns where allowable articles were stored), *Vaccakuṭīs* (privies), *Passāvakuṭīs* (urinals), *Caṅkamas* (walking places), *Caṅkama sālās* (walking shades), *Udapānas* (places for drinking water), *Udapāna sālās* (shady places for drinking water), *Jantāgharas* (rooms for hot baths), *Jantāghara sālās* (halls for hot baths), *Pokkharanis* (lotus ponds) and *Maṇḍapas* 8 (temporary shades). Buddha came over to *Jetavana*, and then, on his suggestion, Anāthapiṇḍika dedicated it to the *Saṅgha* (order of monks), past and future.

This, precisely, is the account given in the *Vinaya*. In *Aṭṭhakathā* is given the extent of *Jetavana* (64). It is, in Royal measure, 8 *Karisa*; (63) and this whole extent was covered with *Kahāpaṇas*, all

62. *Culla Vagga*. 63. *Jataka* 1. 64. *Dh. P. A.* 5: 14.

the Kahāpaṇas touching each other edge to edge, by Anāthapiṇḍika, to meet its purchase price. The word 'Koṭi-santha-tena'—meaning covered edge-wise, is actually inscribed on the well-known Jetavana plaque in Barhut Stūpa of the 3rd century B. C. What does 8 Karīsa denote. (a) According to Abhidhānappadīpika one Karīsa is equal to 4 Ammanas. One Ammana is, Dr. Rhys Davids thinks (65), about two acres. According to this scale, therefore, the extent of Jetavana should be about 64 acres. Paṇḍita Dayārāma Sāhini, in his report, says—"The more conspicuous part of the mound at present is 1600 feet from the north-east corner to the south-west, and varies in width from 450" to 700", but it formerly extended several hundred feet further in the eastern direction....." In terms of this estimate, the whole extent of the present mound will be about 22 acres. (c) The word 'Aṭṭhārasakoṭiyo' is perhaps doubtful. Nevertheless, let us try to see what the extent would be of the area covered by one hundred and eighty millions (aṭṭhārasakoṭi) of kahāpaṇas of copper, which was the coin in currency at the time. The ancient Punch-marked Kahāpaṇas are not all of uniform size, but a reasonable average can be fairly accurately struck at 7" by 7" or half a square inch more or less. So, 180 millions of Kahāpaṇas will cover about 90 million square inches, or about 14.35 acres (d) It is not unreasonable to suppose that the monastery No. 19, was, as will be proved later, not included in the original Jetavana area; and therefore, the extent of the remaining area, according to Paṇḍita Dayārāma's statement, stands at

1200" by 600" or about 14.7 acres, which marks not much of a tangible difference. (e) Both in Pāli scriptures and Fa Hien's account, Gandhakuṭī is stated to have stood in the centre of Jetavana. The Jetavana Pokkharani was, as we shall see further on, outside the gate and I think the eastern boundary of the Pokkharani was also the eastern boundary of Jetavana. This way, we are able to reach the eastern boundary from the centre, if only we can find out the site of the lotus pond. In map 1, we notice the trace of a depression (D) on the east side of Gandhakuṭī (Monastery No. 2). There are reasons to believe that this depression marks the site of Jetavana Pokkharani. In map 2, it is the field No. 487. The distance between the eastern boundary thus located and the centre of Gandhakuṭī is about 400"; so, the entire breadth of Jetavana from east end to west end is about 800". Monastery No 5 is, as we shall see below, the Kareri kuṭī and stood near the western? boundary of Jetavana, since beyond that was the Salalaghara, the monastery built by king Pasenadi on the land of Tairthakas. The distance from the centre to the southern boundary according to this location is 680 ft. and the entire length from north end to south end 1360 ft. The extent of the whole area is approximately (800 by 1360) 25 acres. So, according to these calculations, we arrive at the following results:—

WISDOM OF LANKA LECTURES.

The second lecture of this series will be delivered by the Acting Deputy Director of Irrigation on 2nd December at 6 p.m.

SUBJECT:

Irrigation in Ancient Ceylon.
(Illustrated by lantern slides.)

65. Ancient Coins and Measures of Ceylon p. 18. Arch S. I. 1907-8., p. 117.
67. Abhidhānappadipika 483, 489.
68. Lilavati 8. 69. Sutta Nipata A. K. 395.
70. Vacaspathya. Khari. 71. Lilavati 8.

1. 180 m. Kahapanas 14'348 acres
2. Sahini 2'23 acres (1600" x 600")
3. Sahini-Saḷaḷaghara 14 7 (1200" x 600")
4. Centre & two Boundaries 24'9 acres
(1360" x 800")
5. 8 Karīsa (if Ammana=2 acres) 64 acres
6. If Karīsa is the same as Sanskrit Khārīka, then we can have one more measurement. Khārīka is the area of a field where one Khārī of seeds can be sown. The capacity of a Khārī is found in the tables given below :—

In Suttanipāta Aṭṭhakathā 69 :—

- | | |
|--------------------|-------------------|
| 4 Magadhan Patthas | =1 Kosalan Pattha |
| 4 K. Patthas | =1 Kosalan Aḷhaka |
| 4 K. Aḷhakas | =1 Dona |
| 4 K. Donas | =1 K. Māṇika |
| 4 K. Manikas | =1 K. Khārī |
| 4 K. Khārīs | =1 K. Tilavāha |

In Abhidānappadīpikā :—

- | | |
|----------------------|-----------|
| 4 Kudava or Pasattha | |
| (handful) | =1 Pattha |
| 4 Patthas | =1 Aḷhaka |
| 4 Aḷhakas | =1 Dona |
| 4 Donas | =1 Māṇī |
| 4 Māṇīs | =1 Khārī |

In Līlāvati :—

- | | |
|------------|------------|
| 4 Kudavas | =1 Prastha |
| 4 Prasthas | =1 Aḍhaka |
| 4 Aḍhakas | =1 Dora |
| 16 Dronas | =1 Khari |

Accordingly, the quality of a Kahāpaṇa in relation to grain sowing extents may be considered thus :

Vacaspatya states 70) :—

- | | |
|---------|-----------|
| 4 Palas | =1 Kuḍana |
|---------|-----------|

Līlāvati :—

- | | |
|-----------|-----------|
| 5 Gunja | =1 Māsha |
| 16 Māshas | =1 Karsha |
| 4 Karshas | =1 Pala |

But the table in Abhidhānappadīpikā has the following :—

- | | |
|-----------------------|-----------|
| 4 Vīhi (paddy grains) | =1 Gunja |
| 2 Gunjas | =1 Masaka |

In Vinaya text (75) a Masaka is described as one fifth of a Paḍa, and Paḍa, one fourth of a Kahāpaṇa. According to the quotation from Vācaspatya (73) a Karshāpaṇa is a copper coin equal to one Karsha. So, Māsas, according to Vinaya, there are 20 to a Kahāpaṇa, while Mashas, according to Līlāvati, there are 16 (80 Gunjās). Although there is apparently a difference between these two, yet the generally accepted weight of an old Kahāpaṇa is invariably one, and that is (77) 146 grains.

(To be continued.)

72. Vacaspatya Karsha. 73. ibid. 74. Parajika II. 75. Samanta Pasadika Sinh. p. 156. 76. Square Size 5 in., wt. 29 grms. Rectangutler copper coins of Rudradaman I. 5 in. by 45 in. wt. 20 grz (Ind. Ant. K. N. Dixit I. 121)

77. 146.9 grains (D. R. Bhandarkar, Indian Numismatics p. 87.)

A KNOTTY POINT.

Ariya—Dhamma Writes :—

The Noble Eight-fold Path comprises all the virtues.

If so, is Dāna included in the Eight-fold Path?

If not, why not?

The Next Issue.

Mrs. V. Vitharana will contribute an interesting article on "Ideal Woman."

Buddhism in France—by J. F. McKechnie.

(formerly Bhikkhu Sīlācāra.)

J. E. GUNASEKARA

An Appreciation

"Father" Gunasekara, as he was affectionately called by his friends—and they were legion—was a man of many parts and his varied talents he unhesitatingly placed at the disposal of every good cause that came his way, calculated to advance the interests of his people. After a brilliant record at school, where he had as classmates many who in later life gained eminence as stalwarts in their several spheres, he elected to become a mere schoolmaster, while careers far more lucrative were open to him. Money-making was never his aim, though he certainly was not born with a silver spoon in his mouth and always had many who depended on him for aid. It was a great sacrifice on his part, therefore, when he made up his mind to join the humble ranks of those who dedicated their lives to the cause of education. And remember that schoolmasters then were a much-despised

Late Mr. J. E. Gunasekara.

tribe, and their conditions of service were far more unsatisfactory than now—bad enough as they are. But "J. E." felt that way lay opportunity for work of permanent value to the country and he brushed aside desire to lead a life of comparative ease and luxury. It must be said to his credit that he never repented of his decision, even when—as not seldom happened and it is no secret—he had to work terribly hard to make ends meet.



confined to the class-room; quite soon it was discovered that he had organising ability to a marked degree. When therefore, in 1912 the infamous Excise policy of the Government established taverns all over the lovely countryside and the leaders of the people who had stepped forward with one accord to stem the spread of drunkenness, found that some kind of central organisation was essential to keep together the forces of Prohibition,

The Colombo Total Abstinence Central Union was started and J. E. became its Hony. Secretary soon after its inception. Those were days of great enthusiasm, of mammoth gatherings, where K.C.'s who now rave against Prohibition, were equally vehement in its praise, of huge processions of men and women in their thousands, wild with excitement yet peaceful—as perhaps only Ceylon crowds know how to be.

The Prohibition movement raged through the country like a fierce flood, and on the crest of it many of those now paramount in our public life, were swept into popular favour. The real workers in the movement were often not the ones on whom flared the limelight, and a new generation has almost forgotten them.

Then came the Riots of 1915, awakening the political consciousness of the people to a sense of their helplessness. It was felt that more liberal and more responsible form of Government was

"J. E." 's activities were not long

essential to the country's well-being, and in order to secure this, several organisations were started, chief among them the National Congress and its vernacular counterpart, the Lankā Mahā Jana Sabhā. The promoters of the latter felt that for its proper launching J. E.'s services be invaluable. He was, therefore, persuaded to give up office in the Total Abstinence Union and become Secretary of the new Sabhā. He himself seemed to have been convinced, at the time at any rate, that political privilege was the greatest need of the day.

His activities in this new role are but recent history and need no recapitulation here. I myself never felt that he was "politically" minded, but I know for certain that he never looked back; he carried out whatever was entrusted to him with characteristic diligence and capability. It is true, nevertheless, that he did not shine in political activities as brilliantly as he did in the glorious days of the Temperance movement. Perhaps, this was due to his temperament, perhaps also to his growing illhealth, brought about by several causes, chiefly over-work. For in these later years

he was overwhelmed with the cares of the many offices he was called upon to fill in addition to his duties as Principal of Maha Bodhi College among them the Secretaryship of the Religious branch of the Y. M. B. A. and the Presidentship of the Teachers Association, both of which, exacting as they were, he held with much acceptance and profit. "J. E." was a fluent and convincing speaker and his services were commandeered at all sorts of gatherings; many societies, manned particularly by those who had been his erstwhile pupils, counted on him for help which he gave readily and ungrudgingly.

It is sad to reflect, however, that the gathering which assembled to pay him their last respects was by no means commensurate with the immense number of those who had benefitted by his services. Truly is gratitude a rare virtue; the glamour of greatness and the plaudits of the multitude are seldom the reward of the earnest, silent worker. And such was "Father" Gunasekara.

G. P. MALALASEKERA

KING MAHA-KAPPINA & HIS QUEEN

By Miss L. D. Jayasundara

King Maha-Kappina had received the assurance of Arahatsip at the feet of the Buddha Padumuttara. Once upon a time many, many aeons ago, he was born as the chief weaver in a village near Benares. At that time about a thousand Paccheke Buddhas, left their Himalayan dwelling place where they had resided for eight months and proceeded towards Benares in search of an abode for the remaining four months which were the rainy season. Eight Paccheke Buddhas

out of the thousand who entered the city approached the king and requested him to furnish them with a dwelling-place.

It so happened that at this time the king was very busy attending to the affairs of agriculture. So he said, "Lords of abundant merit, to-day we are very busy for to-morrow is the festival of sowing, therefore day after to-morrow we shall provide all the thousand Paccheke Buddhas with dwelling places." So the Paccheke Buddhas started to go in search

of another place. At the same time the aforesaid chief weaver's wife left for the city for something or other when she met the Paccheke Buddhas. As soon as she saw the Paccheke Buddhas, she worshipped them and humbly inquired where the sages were going at that late hour. "Sister, we are going in search of a place to stay during the rainy season," replied the Paccheke Buddhas. She, who was filled with wisdom and devotion hearing the words said "If so, Lord, please accept alms-food from me on the morrow." "Sister, we are many." "Lord, How many?" "About a thousand." "What is that, Oh Lord?" In this village there are about a thousand houses and each house can offer each Paccheke Buddha a meal. Also, I shall provide you with dwelling places, therefore please come?" "Alright, sister," the Paccheke Buddhas assented. She hurried home to her village and related the whole story to the other village-folk. Soon they were busy engaged in preparing meals and beds for the Paccheke Buddhas. On the following morning delicious food was prepared in a gorgeously decorated hall in the centre of the village. The Paccheke Buddhas entered the hall and took their seats. After they partook of the rich meal the weaver's wife approached the Paccheke Buddhas, worshipped them and inquired; "Lords, have compassion on us, and spend the four rainy months here in this village." The Paccheke Buddhas accepted the humble request. So she made her way into the village and called out one woman and one man from every household each equipped with an axe to go into the forest and cut down trees to put up a dwelling-place for the Paccheke Buddhas. The villagers readily co-operated with her in her noble cause and soon a beautiful mansion rivalling a king's

palace was erected. On the following day the thousand Paccheke Buddhas took up their abode in the newly built house and the people very gladly supplied them with choice food and other necessities. At the close of the four months the people presented the Paccheke Buddhas with costly robes. Having returned thanks and offered merit for the hospitality of the people the Paccheke Buddhas left the village. As a result of these meritorious actions the weaver, his wife and their followers were reborn in the blissful world of the devas and the weaver became known as Ganadeva-Putta.

Myriads of years thereafter, when the world was blessed by the appearance of Buddha Kassapa, this Ganadeva-Putta or the chief weaver was reborn once again in the city of Benares as the son of a banker. The weaver's wife was born as wife to the banker's son. One day during this time a notice was sent out in the city to this effect: "Buddha Kassapa is delivering an interesting sermon to day. Those willing to listen should come to the temple punctual to time." The banker hearing the good news went with his wife and friends to the temple to listen to the Buddha's sermon. Immediately there fell a heavy shower of rain, and the people who had assembled to hear the sermon made their way into the abodes of the bhikkhus whom they knew intimately. Unfortunately the banker and his party had no friends among the bhikkhus. So they had to remain in the compound being bathed in the shower of rain. Then he spoke thus to his party; "Friends, see the misfortune that has befallen us to-day, we have no friends among the bhikkhus in whose abode we can take shelter. Let us collect money immediately and build a hall to preach the Dhamma." The banker led off with

a donation of thousand, the rest five hundred each and the female devotees two hundred and fifty each. By spending this vast sum of money they managed to build a large preaching hall, and offered it to the Sangha. The occasion was celebrated on a grand scale by supplying alms-food to Buddha and twenty thousand bhikkhus for full seven days. The banker's wife was very busy attending to the people who came from far and near to join in the celebrations. She also offered to Buddha Kassapa a bouquet of Anōja flowers and a robe having the colour of Anōja flowers and made this earnest vow: "Lord, may I in lives hereafter be known as Anōja-devi and may my body have the colour of the Anōja flower." The Master offered thanks and affirmed that her wish will be fulfilled. This party of devotees lived the rest of their lives engaged in meritorious deeds and departing from this world was born in the world of the *dēvas*. Many, many myriads of years elapsed thereafter.

In this world-period there appeared the fourth Buddha Lord Gōtama lighting up the ignorant world like the rising sun. Once again this party of religious devotees was reborn in this world of men. The banker was born in a royal family in the city of Kukkutavata and was known by the name of Maha-Kappina. The banker's wife was born in the royal family of the city of Sāgala. When they became of age they were married to each other. Thus the king and queen lived happily amidst their royal pleasures. The king Maha-Kappina had five favourite steeds namely, Vālaya, Vālavāhanaya, Puppaha, Puppahavāhanaya, and Supakana. He kept the last named for his use while the other four were always ready to take his messages. One day the king called his four messengers fed them

with a royal meal and ordered thus: "Now four of you go out of the four gates of the city and travel far even two or three yojanas and inquire whether the Three Holy Gems have appeared in the world. If so bring me news without delay." The messengers did as they were ordered. They travelled far and wide but in vain; disheartened, they came and informed the king that their efforts were utterly useless. "

One day the king accompanied by his ministers went to the pleasure-park. On the way they met a host of people about five hundred in number coming towards the city from Sāvatti. Seeing them the king inquired. "Whence come ye?" "We are merchants coming from Sāvatti" replied they. "What news do you bring from your city? Has there no new gospel appeared?" "Royal Sire, there is nothing else but this, a Lord Buddha has appeared!" As the sound of the word 'Buddha' fell in his ears King Maha-Kappina was so thrilled with exceeding joy that he fell down in a faint and after some time recovering his speech asked: "Traders what did you say?" "Lord, nothing else but that the Lord Buddha is residing at Sāvatti they repeated. The king fainted off a second time and coming back to his senses he asked the question for the third time with the same result. Then the king after regaining his power of speech said that he would give them a thousand gold coins as a present for mentioning the name 'Buddha'. He also inquired for more news. The traders informed Maha-Kappina that the Dhamma and the Sangha had appeared in the world. The king being very pleased offered a thousand for each of the Holy Triple Gems. Then he called his ministers and said thus: "Dear ministers, all these

long days I waited searching, and making earnest inquiries whether a holy gospel had appeared in the world. I also sent out messengers to find out whether the world was blessed with the appearance of the Three Holy Gems. Unfortunately all my efforts failed but to-day all my ambitions are fulfilled. The Buddha, His Teaching and His Order have appeared in the world. Therefore I am going in quest of the Master. Go quickly, and inform Queen Anōja about these facts and give her in charge of the kingdom." The ministers replied: "Lord, if you are abdicating the throne we too will follow you for we care not for this worldly pleasures." Then the king Maha-Kappina in order to carry out his promise to give three thousand coins to the merchants who brought him the tidings of great joy and also to inform her about his intended departure wrote a letter to queen Anōja. It ran thus:

"The blessings of the Three Holy Gems be with you. Dear Queen, The Triple Gem has appeared in the world. I care not for these royal pleasures which are all transitory. Therefore I am going to Sāvatti in search of the Lord Buddha. I shall enter the Order of the Bhikkhus. These merchants who bear this letter brought me the good news, therefore please give them three thousand gold coins as a present. Conduct the affairs of the kingdom as you please.

Your affectionate

Maha-Kappina."

The merchants took the letter to the queen. She read it and was filled with great joy to learn of the good news and presented the traders with another three thousand gold coins on her own account. Having received six thousand in all the traders took their departure. Queen Anōja addressed the minister's wives and said thus; "Dear friends, I am very

lucky for I received some delightful and profitable news, that the Holy Triple Gem had appeared in the world. My husband has gone in search of the Buddha with the sweet intention of entering the Order. I am also following him immediately leaving behind me these transient royal splendours." The minister's wives replied: "Dear Queen, we cannot remain, we too will join you and enter the Bhikkhuni Order." So the queen and her party left for Sāvatti

The king, who handed over the letter to the merchants, himself started for Sāvatti on horse-back.

Every morning it was the custom with the Lord Buddha to peer into the world with His divine eye, to find to whom He would be of benefit. That day it happened that He beheld this royal party coming in search of Him, leaving all their worldly pleasures behind. Moved with great compassion for them, the Lord of gods and men secretly proceeded twenty yojanas forward and took His seat under a banyan tree which stood on the banks of the river Candrabhāga.

The king and his party as they rode on joyfully came across a river called Aravaccha which was four miles deep and eight miles broad. Unfortunately there was no boat or ship to cross the river. So the king made a firm determination thus: "This journey of mine is in search of the Holy Triple Gem, therefore by the abundant virtues of the Lord Buddha may the water divide that I may pass. So the party crossed the river and travelled some distance when they came across another river called Nilavāhini which was half a mile in depth and breadth. They crossed this river also by meditating on the virtues of the Master's Teaching—Dhamma-ratana. Thus they travelled for some more leagues when

unfortunately they met yet another huge river. This river which was a mile broad and a mile deep was known as Candrabhāga. This they managed to cross by meditating on the virtues of the Order or the Sangha-ratana. When they had advanced same distance they beheld a glorious sight. The whole forest was aglow and shone brilliantly to the utter amazement of the king and his retinue. Then they suddenly caught sight of the Lord and Master who sat serene under the shade of the huge tree. The king alighted from his horse, approached the Master and worshipped Him. The Master then delivered a sermon at the end of which the king and his ministers entered the Order of the Bhikkhus.

Later on, Queen Anoja and her escort of women came to the Buddha and inquired thus: "Lord, Did king Maha-Kappina come here?" The reply was in the affirmative. "If so, please have

compassion on us also," begged the queen. Having ordered seats for the queen and her attendants, the Master delivered another sermon at the end of which the queen attained Sotapatti and the king Maha-Kappina attained Arahathood. Then the queen and her escort of women went to Sāvatti and entered the Bhikkhuni Order.

Maha-Kappina there also went to Sāvatti and was continually exclaiming: "Oh joy! Oh joy! The people misunderstood this and remarked, that the king was still thinking of his royal happiness. They even went so far as to inform the Buddha about this song of joy: "Lord, this Maha-Kappina therā always says 'Oh joy! Oh joy!' thinking of his royal pleasures." Then the Lord Buddha admonished them: "No, No, Bhikkhus! my son Maha-Kappina never thinks of those transient royal splendours, he utters these words while thinking of the supreme bliss of Nibbāna."

PRACTICAL ASPECT OF BUDDHA DHAMMA

Lord Buddha and Anathapindika

(An extract from "Foundations of Buddhism" by Natalie Rokotoff.)

Numerous are the visits and discourses of Buddha with His hearers on that which directly touched them, and the many sided discussions of their obligations in relation to their families and social welfare. His distinctions from other teachers and His greatest merit lie in the fact that, considering the duty of man from the point of view of vital usefulness, He tried to apply sensitive and uplifting feeling to the practical life.

The vital, practical side of the teaching is beautifully expressed in the answer of the Blessed One to Anathapindika, a man of incalculable wealth, called "the supporter of the orphans and the friend of the poor," who came to consult Him.

Hearing that Buddha was stopping in the bamboo grove near Rajagriha, Anathapindika set out in the very night to meet the Blessed One. And the Blessed One perceived at once the pure heart of Anathapindika and greeted him with words of comfort.

Anathapindika said, "I see that Thou art Buddha, the Blessed One, and I wish to open to Thee my whole mind. Having listened to my words advise what I shall do. My life is full of work and having acquired great wealth, I am surrounded with care. Yet do I enjoy my work and I apply myself to it with all diligence. Many people are in my employ and depend upon the success of my enterprises.

"Now I have heard your disciples praise the bliss of the hermit and denounce the unrest of the world. "The Holy One," they say 'has given up His kingdom and His inheritance and has found the path of righteousness, thus setting an example to all the world how to attain Nirvana.'

"My heart yearns to do what is right and to be a blessing to my fellow beings. Let me then ask you, must I give up my wealth, my home and my business enterprises, and like Thee, choose homelessness in order to attain the bliss of the righteous life?"

And the Buddha replied, "*The bliss of the righteous life is attainable by everyone who walks in the noble eight-fold paths.* He that is attached to wealth had better cast it away than allow his heart to be poisoned by it; but he who does not cleave to wealth and who, possessing riches, uses them rightly, will be a blessing to his fellow beings.

"I say to thee, remain in thy station of life and apply thyself with diligence to thy enterprises. It is not life and wealth and power that enslave men, *but their attachment to life and wealth and power.*

"The bhikshu who retires from the world to lead a life of leisure derives no profit. For a life of indolence is an abomination, and want of energy is to be despised. The Dharma of the Tathagata does not require that a man choose homelessness or resign the world, unless he feels called upon to do so; but the Dharma of the Tathagata requires each man to free himself from the illusion of self, to cleanse his heart, to give up his thirst for pleasure and to lead a life of righteousness.

"And whatever men do, whether they remain in the world as artisans, merchants and officers of the King, or retire from the world and devote themselves to a life of religious meditation, let them put their whole heart into their task, let them be diligent and energetic. And if they be as lotus, which growing in water yet remains untouched by water, if they struggle in life without cherishing envy or hatred, if they live in the world a life, not of self but of a life of truth, then surely joy peace and bliss dwell in their minds."

ROERICH BANNER OF PEACE.

The Roerich Banner of peace, incorporated in the Roerich Peace Pact, already endorsed by the International Museum's Office of the League of Nations, was originated by Nicholas Roerich, internationally renowned artist, for the purpose of preventing the atrocities against museums, cathedrals, libraries and other lasting memorials, which have characterized not only wars, but all moments of national and international stress.

The idea of the Banner of Peace was inaugurated by Professor Roerich in 1930. In practice, it presents a project for the feasibility of which the Red Cross may be regarded as a precedent.

Briefly, it provides that "educational, artistic and scientific institutions, artistic and scientific missions, the personnel, property and collections of such institutions and missions shall be deemed neutral and as such shall be protected and respected by belligerents. Protection and respect shall be due to the aforesaid institutions and missions, in all places, subject to the sovereignty of the high contracting parties, without any discrimination as to the State allegiance of any particular institution or mission.

In order to insure this, a Banner was designed by Professor Roerich which would wave over the monuments of culture—universities, museums, cathedrals and proclaim their inviolability during war and peace.

It is hoped that international vigilance created by universal respect for this Banner of Peace, will prevent the destruction of priceless and irreplaceable monuments of beauty, and serve as a cultural bond of understanding between nations. Through this growing respect for culture, it is believed that a new conscience for the prehistoric heritages must also develop.

In outlining the project, Professor Nicholas Roerich said: "The Cornerstone of the future civilization rests on beauty and knowledge. Therefore, it is imperative that we take immediate steps to preserve the noble heritage of our past for a glorious posterity. This can only come if all countries pledge themselves to protect the creations of culture which, after all, belong to no one nation, but to the world. If during the last war such a flag could have been raised above Rheims and Louvain, who knows but what many such never-to-be-repeated treasures could have been saved. And how many misdeeds against culture could have been avoided. In this way we could create the next vital step for a universal culture and peace"

GLEANINGS

Buddha

Highest and best of all Earth's great and good,
 Thou towerest over all with noble mien,
 As far around that lofty heights is seen,
 Where lies the perfect path of Brother-hood,
 There in thy pristine glory thou hast stood,
 From the dim hoary ages, still to guide,
 Men from a sorrowing world to goodness' side,
 Bidding them tread upon the righteous road.
 Like those high hills that skirt thy native land,
 Others have fringed along the etherial height,
 And reared their crests to meet the eternal light,
 Peak beyond peak, in solemn pomp they stand,
 Nathless thy peerless crest, unchallenged, free,
 In lonely grandeur, Time shall ever see.

H. W. B. Moreno in THE DOBO

National Art.

The exhibition of Chinese Art ancient and modern at the Y. M. B. A. should be the centre of pilgrimage to all lovers of art who desire to see work which has not only the refreshing notes of individuality and rare distinction but which is also the production of a recognisably national genius. In regard to the evolving of a national school of art in Ceylon, opinion is likely to be divided. There is certainly no great bias in its favour at the present time. Most of those who have taken to painting have been irrevocably committed to the conventions and the traditions of Western schools, and are unable to change their technique. This is an unfortunate fact but it must be accepted as inevitable. The acceptance by these artists of the settled conventions has been final. They cannot be reckoned on to do anything in the way of reviving a body of national art in Ceylon. Where foreign models have for years been set up as worthy of imitation, and where they have not fulfilled the legitimate function of inspiring a new technique which would aim at creating a body of national art, the surrender of the artist becomes a matter of course. This phase of the artistic development stares the public has had the opportunity of seeing in Ceylon exhibitions of works of art from the Bengal and Bombay schools. Now there is the opportunity of seeing the work of the modern school of Chinese art as compared with the ancient school of Chinese art. The public must seriously ask itself the question whether Ceylon too should not have a school of art which is authentic and expressive of the artistic genius of the people, and which, in its modern expression, would embody the ideals, aspirations and sense of beauty which every race cherishes deep down in its heart, awaiting through long periods of years the releasing touch which would enable them to leap into form and colour and life.

Most people here are content to watch the political struggle in India as if India were only a political chess-board without any other aspiration. Her artistic heritage both ancient and modern is a sealed book. Chinese art is something infinitely distant and vague and, as it were, seen through a glass darkly if seen at all. People with the literary leanings who make quotations a matter of mere repetition, speak of East being East and West being West and of the twain never meeting. But the fact is that the West meets the East at more points of contact, a conflict of ideals and methods results in triumph for the Western spirit of aggression. It is the same in material things like clothes, drink, food, articles of furniture, as in the more spiritual region of ideas. Through the medium of periodical literature, people who are interested in art know more about every fantastic tendency in modern European art than they know of the schools of painting in India, China or Japan which are based upon a reverence for the past and which can therefore help us to realise the value of what is distinctly national.

Mr. Kau Jen Foo is in Ceylon, not to declare the merit of his own achievement, but to fulfil the obligations that Eastern countries owe each other. It is a purely disinterested service. It is the highest of all service in the region of ideas. He has brought over the priceless treasures of his own country which have survived the imperishable stamp of genius from the old masters. But they are not only works of art. They could have been produced in no other country in the world. They are the flowering of the artistic genius of the Chinese. Wherever they are brought together, they bear a message from the genius of one people to another. This is an art worth possessing. It is an art worth carrying to the ends of the earth because it is racy of the soil on which it was produced. It would be well for Ceylon if its own genius, for there is a rich artistic quality in purely Ceylon work. This was clearly shown in the exhibition held some time ago, of the marvellous decorative designs mostly by children of village schools in Ceylon. Ceylon art should not be denuded of all traces of its own individuality and genius. It must seek an orientalia bias—Ceylon Independent.

Future of Christian Colleges.

The Lindsay Commission's Report on "Christian Higher Education in India" gives interesting statistics not otherwise easily available. There are 38 of these colleges. The number of students attending them is 13,812 of whom no less than 11,380 are non-Christians. The number of teachers in these colleges total 842, of whom 181 are Europeans or Americans, and 661 are Indians. Of the latter 246 are Christians and 415 non-Christians. The total sum received by

these Colleges from Government grants as shown in the Report is a little less than Rs. 22 lakhs, as against the Home Grant amounting to Rs. 10.3 lakhs. The former figure is obviously an under-estimate as the non-recurring grants reported to the Commission amount only to Rs. 39,146. The Madras Christian College alone received some 15 lakhs a year or two ago for transferring itself to a site some miles outside Madras city. These figures show that the Christian Colleges in this country depend both as regards finance and scholars on non-Christian sources—the Government grants being paid out of the taxes collected from a population hardly 5 per cent of whom profess the Christian religion. The Government grants, even according to the figures supplied to the Commission, amount to double the home Grants, and the bulk of the fees, of course, are paid by non-Christian students. We cannot help feeling in perusing this Report that the Lindsay Commission have not sufficiently considered the bearing of these statistics on the problems which they were considering. It may be hoped that in a self-governing India, the duty

of providing national education in all its branches will be adequately discharged by the State. The heavy subsidies paid to Foreign Missions, whose avowed aim is to subvert the Indian religions, will not be accepted as a legitimate use of public funds either in Great Britain or in the United States. The future Indian Finance Minister, not tied down to Whitehall, may take the same view of his responsibility. He will not share the apprehensions of the Lindsay Commission regarding a successful renaissance movement in Hinduism and Islam. The central recommendation of the Commission, that the Colleges should appeal for additional funds to the Home countries, apart from its incongruity with present economic and religious conditions in those countries, is calculated to hinder the assimilation of these colleges with the national system through which alone they can continue to serve the intellectual and spiritual interests of the Indian people. The days when an educational army of occupation was acquiesced in, are fast passing beyond recall—"Indian Social Reformer"

CHINESE ART IN CEYLON

UNIQUE EXHIBITION AT Y. M. B. A.

An event unique in the annals of Art in Ceylon took place on 23rd October at the Y. M. B. A. Borella, when Mr. W. A. de Silva, M. S. C., declared open and exhibition of Chinese paintings from the brush of Mr. Kau Jen Foo, an acknowledged exponent of contemporary Chinese Art who is just now on a brief visit to the Island.



Mr. Kau Jen Foo.
Artist and Educationist.

The paintings which are on scrolls mounted on wooden rollers at top and bottom (known as "kakemono" or wall stars in Japanese) number among them eleven "Old Masters" who include China's "immortals"—Wah Tsze Yau, Wun Shue Ping, Wau Shue Woo, Chin Taze On, Yuen Yun and Hoong Dek Kong. Some of these, which show extremely delicate and painstaking brushwork, date back to the Ching Dynasty and are 160 and 270 years old while others painted during the Yuen Dynasty are quite 600 years old.

Mr. Kau Jen Foo, who shows about 35 paintings of his own, is the President of the Chinese Art Society of Canton and his mission is to popularize Chinese Art in Ceylon and India and more generally to bring about the unity of all mankind through the medium of Art. Apart from the few specimens of his work Mr. Foo is showing in Ceylon he has a very large collection of his own paintings in India, where his work has attracted considerable attention.

Mr. Foo was present at the opening of the exhibition of his paintings at the Y. M. B. A. and was accompanied by the Ven. Kao Ti, the abbot of a monastery in Peking.

Mr. W. A. de Silva, M. S. C. in declaring the exhibition of Mr. Foo's paintings open, said that they had a very unique distinction that day at the Y. M. B. A. in being able to exhibit there certain pictures from China for the benefit of Art lovers in this country. They were greatly indebted to the artist Mr. Foo for his idea of making that pilgrimage to Ceylon as his countryman of old Fa Hian had done in his search for wisdom and culture in Ceylon, which he was able to take back to China after braving many grave dangers.

He did not think it was necessary to speak of the culture or Art of China. But there was one thing that they could appreciate and that was how the influence of that Art reawakened certain latent faculties and ideals that are common to both the people of India and Ceylon.

In every age, whether in the West or the East, where Art and Culture progress, they would find that the people of those countries had developed a civilization which had for its expression what was known as leisure. They had cut out competition,

the clamour for publicity and all the vulgar attributes, which we take a pride in, and were thus able to develop a high state of culture in Art, music and literature.

They spoke of Buddhist culture that penetrated into China and Japan as having created that great genius of expression by these people in the exposition of artistic feeling. There was no doubt whatever that it was Buddhist culture that stimulated the latent idealism of the people of those vast countries. But it was no imitation.

It was unnecessary for him to say that exhibition of paintings would awaken in those of them who were striving after the ideal, the idealism that should prevail in every country belonging to themselves.

In thanking Mr. Foo, who was exhibiting his paintings free, Mr. de Silva said he was following a very ancient example. Knowledge in the East had ever been free. It had never been a matter of commerce or bargaining. He had much pleasure in declaring that exhibition open. (Applause).

Mr. Foo's Reply.

Mr. P. P. Siriwardana, Organizing Secretary of the Y. M. B. A., who explained that Mr. Foo could not speak English, said that he would like on behalf of Mr. Foo to read this message from him:—

"It gives me great pleasure to be here this morning as this is the first occasion when Chinese Art is being exhibited in Ceylon. During the past generations this country and China have been intimate neighbours and it is due to the change in the times that we have drifted apart and to meet here this morning is like meeting old friends after a long absence. I find that words are inadequate to express what I feel this morning.

Our relations in Art and buildings have some points in common and our civilization only slight differences. When I saw and read about your great country I came to the conclusion that it must be a great country and for 20 years I cherished the hope of visiting your land. You see me here today realizing my dreams and I feel in coming among you that I am among the friends I had met in my dreams. (Applause).

During the latter part of the Han Dynasty, Chinese Philosophy and Art were revolutionised with beneficial results when Buddhism spread across the Himalayas. We Chinese are grateful for what India and Ceylon had bestowed on us. (Applause). What I have brought to Ceylon on this occasion are only a few paintings by old Chinese Masters as well as a number of my ordinary paintings. They will give you an idea of Chinese Art and I hope that with the aid of these pictures our bond of friendship will be renewed after a period of 2,000 years. (Applause).

I hope we will be able to cultivate a relationship for our mutual benefit and I suggest that such work be initiated in Ceylon Art. Ceylon and Chinese works of Art may be exchanged between the two countries for exhibition purposes or both countries might combine and have an exhibition yearly in

order that our views may be exchanged for the benefit of Oriental Art. (Applause).

In conclusion I thank the Y. M. B. A. for giving me the opportunity of holding the exhibition in these premises and also all friends for their help and assistance but not least Mr. W. A. de Silva for declaring the exhibition open. (Applause).

The Exhibits.

As already stated, the exhibits consist of about eleven works by Old Masters of China and about thirty five paintings of the hanging scroll type by Mr. Foo.

Extremely delicate and painstaking brushwork is the characteristic of four companion pictures entitled "Arhants" by Wah Tsze Yau, while a brighter note is struck by a mountain scene from the brush of Chang Wing,—this group of five pictures being found on the table in the centre of the entrance hall. They all date back to the Ching Dynasty and are at least 160 years old.

Browned by the flight of 270 years, yet still standing for the highest traditions of Chinese Art, will be found to the left of the entrance hall, two typical paintings quite 270 years old. These are "Flowers" by Wan Shue Ping and "A mountain Scene" by Wan Shue Woo—the work of two of China's Masters of a bygone age.

Perhaps the most remarkable of this group is "Tending his horse" by another master, Chin Tsze On, dating back to the Yuen Dynasty and therefore at least 600 years old. Though age has told upon it, this picture remarkable for the simplicity of its artistic skill, is priceless as a work of art.

"The Cow Boy" from the brush of Yuen Yun, equally old and priceless, has an appeal all its own, while another mountain scene by Hoeng Dek Kong, dating back to the Ching Dynasty exhibits remarkable fidelity to Nature apparently obtained with little effort.

Mr. Foo's Paintings.

All Mr. Foo's paintings, are exceedingly clever while his decorative versions of typically Chinese subjects treated on traditional lines have been very successfully handled.

One remarkable feature of his pictures is his direct brushwork—in other words his total elimination of all outline in pencil or other medium. Mr. Foo paints "right off", if the expression be permitted, and his work is all the richer and more vigorous for it. This should prove a revelation to Ceylon art students who are apt to pay undue importance to outline.

To describe Mr. Foo's paintings in detail would not help very materially to a better understanding of them or of Chinese Art. It will suffice to say that they are characterized by a remarkable fidelity to Nature, as portrayed in landscape in animal or bird life and what is still more remarkable is that he appears to achieve his greatest effects very simply and without effort.

Mr. Foo's pictures afford one a good insight into contemporary Chinese Art and are worthy of careful study. The exhibition, to which there is no charge, will remain open till Monday. (Ceylon Independent.)

THE BUDDHIST

"Sila Paññanato Jayam"

VOL. II New Series.

JANUARY

2475
1932

No. 9

NOTES AND COMMENTS

Rabindranath Tagore The Sage of Shantiniketan has just completed his seventieth birthday. As poet, author, playwright, educationist and artist, Tagore has rendered immense services to the world, especially to India. Political India deplored the day when Rabindranath gave up turbulent politics in favour of the finer aspects of human intellect. But the Poet never hesitated to speak out on behalf of the down-trodden when occasion arose. Tagore is both a seer and a singer. His ideas of Greater India and International peace are the direct result of his great admiration for the Blessed One whom the Poet always points out as the noblest product of India. While Gandhi's path to freedom lay in renunciation and faith Tagore strives to attain the same goal through beauty and culture. The world will very soon witness who will triumph. About two decades ago, three institutions were contemplated by three men--Shantiniketan of Tagore, Hindu University of Malavya and Mulagandhakuti Vihara of Dharmapala. We are happy to see that these sister institutions are able to contribute to the intellectual, social and religious development of India. All parts of the world have joined in paying high tribute

to the Poet for his disinterested work for the progress of humanity, and we are one with them in paying our warmest tribute to him. The best way to express one's gratitude for Rabindranath is to help Shantiniketan for which he devotes his whole life. We wish him longer life and greater happiness.

* * *

Our Prize Function We publish elsewhere a report of the most popular function of the Y. M. B. A. namely, the distribution of prizes to successful candidates in the annual examination held by the Association. We commend the interesting report of the Secretary of Religious Examinations to the general public, and invite them to assist the good work done by the Y. M. B. A. by making this examination more popular in the remote districts of Ceylon, where moral training is at a low ebb. One way of enlisting more schools is for our wealthy Buddhists to follow the example set by the donors of various prizes and to increase the number of prizes and to award scholarships. It is a matter for great joy to see that about 30,000 boys and girls receive religious education through these examinations. On behalf of the Y. M. B. A. we wish to

express our very hearty thanks to the donors and examiners whose co-operation is a great asset to the Y. M. B. A.

* * * *

Ourselves We regret to note that the support we have been receiving during the last eight months of our existence is not very encouraging. In view of the fact that the journal is sent free to all regular members of our Association, the number of subscribers must be greatly augmented in order to make the publication of this journal a financial success. We repeat our appeal of last May and request our members and friends to enroll more subscribers both to the Y. M. B. A. and to *The Buddhist*.

Our Vesak Arrangements are being made to issue a double number (April and May) for Vesak to be in the hands of the subscribers before the 15th of May. The special issue will contain many learned articles from well-known scholars of Buddhism and also a number of Buddhist pictures from famous artists. Those who are willing to send articles are requested kindly to do so within the next three months. We invite our readers' attention to the advertisement published elsewhere.

BUDDHISM IN FRANCE

By J. F. McKechnie (Bhikkhu Silacara)

Out of evil often comes good. That is an old saying and a true one. Fifty or more years ago the predatory powers of Europe were each taking their slice of lamb, their slice of the Asiatic lamb that took their fancy most; and what took the fancy of France was Tonkin and Annam and a piece of Siam,—Cambodia. But in Cambodia there was hidden away in the jungle a wonderful piece of building, known only to a few jungle-dwellers from the portions of it that projected through the vegetation that almost covered it completely over. A few French investigators came to hear of it; and at length there was revealed to the world the wonders of Angkor Wat, one of the great Buddhist monuments of the world.

Years have passed. Those Frenchmen who in face of this great testimony in stone to the ardent faith of the people in the Word of the Exalted One, had their interest in that Word aroused, have set on foot an Institute at Pnom-penh for the study of that Word, which is doing

much to maintain and strengthen its hold on the people of the country.

But what interests Europeans more, is that on French soil, at the great Colonial Exhibition held in Paris this year, there is a splendidly realistic reproduction of the great Angkor Wat, complete in every detail down to the very patches of verdant moss that stain and beautify its ancient stones. It is only the artistic genius of the French which could set up such a beautifully faithful reproduction of an ancient monument, for the delight of the eyes of all who visit their exhibition of the wonders of their colonial empire.

But those who find their eyes delighted with the ancient moss-grown lines of the Angkor Wat at the Exhibition, have an opportunity of doing more. They have an opportunity there also of having their minds, if not delighted, at least instructed a little in what Angkor Wat stands for, and stood for, to the pious hands and minds that reared it so many centuries ago there on Siamese soil. Under its

shadow, Miss Lounsbery, founder and moving spirit of *Les Amis du Bouddhisme* of Paris, has set up a little stall for the sale of Buddhist literature. Under the able management of Mons. de Malan, an instructed Buddhist, it has succeeded in arousing much interest in those who came to see the Buddhist monument. Many of these visitors have stayed to learn something of Buddhism from the polite gentleman who sold them a little literature about Buddhism, and in face to face talk shared with them something of what he had himself realised concerning its teaching. In this way, many hundreds of people of French and other nationalities visiting this really fine Exhibition, have made an acquaintance with real Buddhism, slight and passing though in many cases it may be, which it is to be hoped will in future give them at the very least, respect for Buddhism, and for those who profess the Buddhist Faith even if these latter should happen to be Europeans! In future they will not be so much disposed to look upon them as strange eccentrics of unaccountable tastes! Perhaps in time, when they have had leisure to think and ponder over what they found in the little tract or booklet they bought at the Buddhist stall in the Paris Colonial Exhibition—for to take in Buddhism properly, requires thought and reflection—perhaps in time they may even come to share the beliefs of those who put its literature in their hands, and at last put their trust also in the Blessed One.

The other activities of Miss Lounsbery consist of a meeting held monthly in her house on the Rue Guynemer, skirting the north side of the Luxembourg Gardens, to which is gathered usually a distinguished audience of the more serious and enquiring among the students, and even

professors, of the numerous educational institutions of the French capital. And much good work is done in this way in disseminating a knowledge of genuine Buddhism among the intelligentsia of Paris.

It was not always thus. The last time a wave of interest in Buddhism passed over Paris, it was mainly aroused by Burnouf's translation of *Le Lotus de la Bonne Loi*, with its Mahayana strain of the grandiose and the spectacular. And the result on the French minds which came in contact with it was to arouse that same tendency towards the theatrical, which has such a strong place in so many French minds. On all hands, in certain circles of society, one found images of the Buddha with candles and incense-sticks burning before them, and all the other paraphernalia of a purely superficial interest and adoration. But it was all, or most of it, external and theatrical; a mere transient fashion that passed, as all such fashions pass, leaving nothing behind.

To-day, however, it is a serious, not a society, interest in Buddhism that is being aroused by the labours of Miss Lounsbery and a few other keenly interested fellow-workers. These recognise that for an intellectual people like the French, it is something more substantial than the grandiose emotionalism of the Mahayana Scriptures that is needed to arouse their real interest in, and adherence to, the teaching of the Buddha. So she, with the help of Madame La Fuente, a devoted follower of the Blessed One, are now arranging with the Paris firm of Guethner and Co., to publish a series of translations from the Pāli Scriptures, of which there is almost a complete lack in the French language. A beginning has been made with a trans-

lation of that ever-young, never to be superseded, classic of Buddhist literature, the Dhammapada. This appeared some months ago, and has had a very good sale. And now Miss Lounsbery and Mme La Fuente are engaged in making a translation into French of selected portions of the Majjhima Nikaya. And no doubt, when these are ready and printed they will have as good a circulation among thoughtful Frenchmen who are interested in religion, as already has the Dhammapada translation. In any case, through this series they will be enabled to make the acquaintance of authentic Buddhism at its fountain head, in the narrative of the words and deeds of the Blessed One, recorded in the language in which he spoke. From the reading of such sober records, as distinguished from the somewhat intoxicated narratives of the Mahayana Scriptures—there is really no other more fitting word than “intoxicated” for some of the writings of the Mahayana—we may hope that in France there will come about a better appreciation of the Buddha’s Word than has hitherto prevailed there. It is surely not too much to expect that the keenly logical, and at bottom, very “common-sensical” Latin mind of the Gallic lands will see that in Buddhism they have a teaching which possesses an absolutely unassailable philosophical foundation; and that on this firm foundation is built, grows up, an outcrop of ethical teaching and social rules, all pervaded by a spirit of good-will and kindly feeling which is as much needed in France to-day as in any other country in Europe.

Perhaps it is even more needed in France to-day than anywhere else in Europe, for not even the most ardent French patriot can deny that if Europe

still to-day is far from reaping those fruits of peace which she was expected to reap after the conclusion of the bloodiest war that has ever stained her annals, it is very largely due to the so sadly mistaken attitude towards her conquered foe which the French nation has not yet abandoned, even now, thirteen years after “peace” was supposed to have been made with that foe. Very far is that attitude from what the Buddha would have taught her to adopt,—that attitude which finds such fine expression in the simple but pregnant phrase of the Dhammapada: “Enmity never comes to end through enmity. Through friendliness it is that enmity comes to end. This is the age-old law.”

Of course, the whole world knows what is the cause of that attitude. The French are still in mortal fear of the Germans, even when Germany possesses neither army nor navy nor aeroplanes with which to do hurt to any one, even if she wished. They are terrified in mind at the bare idea of Germany again becoming a powerful, or even moderately powerful people, from a military, or even an economical, point of view. But Buddhists cannot help thinking that since Christianity has failed to influence them into a treatment of a vanquished enemy that is only what decent human beings ought to adopt towards each other, perhaps a filtering of Buddhist thought and ideas into their minds, might lead them to adopt a better and more truly human attitude towards a defeated adversary than now unfortunately is found among them.

So then, the task of those like Miss Lounsbery and others of *Les Amis du Bouddhisme* must be to produce in increasing quantity, translations of the Pāli Scriptures of Buddhism into the French language; and in semi-private conferences

and intimate conversations strive to introduce to the more thoughtful and enquiring minds of France a knowledge of authentic Buddhism, thus sowing a crop of seed which may yet produce a good harvest in the shape of a better private and public tone of thought and life among a great people.

There is only one disappointing thing which Miss Lounsbery encounters in her efforts to spread a knowledge of Buddhism in France, and that is the extent to which some of those who might otherwise take an active part in assisting her in those efforts, are influenced by "fear of the Jews", so to speak. Not of actual Jews, but of those in authority in the various ranks of its political and social and official life. Since the war, the Roman Catholic Church has obtained a considerable hold on some sections of the life of France, even in Government circles, and for fear of offending some Roman Catholic superior in their official service, many a young Frenchman who has still his career in life to make, shrinks from openly identifying himself with a "pagan," a "heathen" religion. One young man, in a public lecture, as though by way of public recantation of his Buddhist beliefs, after having lectured vigorously in favour of Buddhist ideas on many occasions, declared that he thought that those who wished to call themselves and be Buddhists in Europe, ought to go to a Buddhist country and be Buddhists there. He considered that so long as they lived in a Christian country they ought to find the religion of that country sufficient for them to follow! Just as though religious understanding were a mere matter of geography! At this rate, those of this young man's compatriots who are trying night and day, by every art and wile, to turn Sinhalese

from their own noble Faith to the religion founded by the Jewish wood-worker, the French missionaries of the Roman Catholic Church, ought to be told by Sinhalese Buddhists that if they want to be Christians they ought to go to Christian France and be Christians there! Which, of course, is absurd; but not more absurd than the reverse advice of expression of opinion, of the young man who had once been one of Miss Lounsbery's most promising assistants in her labours to bring Buddhist ideas before his countrymen. But we must hope that she will find others to assist her, who are in a better position to resist the pressure of economic necessity exerted by superiors in office. We must hope that religion in France as elsewhere, will become and remain what it ought always to be, a matter of free choice for the individual, unaffected by any other consideration but its own appeal as what is right and true, to the mind and heart of each individual.

In the south of France, at Antibes Dr. Grimm of Munich some time ago gave a well-attended lecture on the subject of "Happiness: The Message of the Buddha," which has been printed in *résumé* as appendix to a book of his, "La Sagesse du Bouddha," issued by the same firm as printed the Dhammapada in its French dress. A few of the questions which the learned Doctor answered after the lecture are also given in this appendix. We may translate and quote a few here, to give future Buddhist missionaries to France from Ceylon some idea of what they will have to prepare for!

Question :—What is the reason for the universe?

Answer :—That is a question, under another form, concerning the beginning of the universe. But there can be no

questions about the beginning of the universe, for there has not been a beginning. The Universe has no beginning. This conclusion follows from the consideration of the data supplied by natural science. Everything in the universe is created in accordance with the ceaseless transformations of matter continually following, one upon another. But each such transformation is the effect of a cause which has preceded it. This cause, in its turn, is the effect of a previous transformation and so on and on, back into the infinite past, without any end that we can see. Always and everywhere we perceive nothing but transformations in long chain, linked one to another, and due one to another, under the form of cause and effect; thus chains of causality that are lost in a past without any limit. Never, as one runs back in thought into the past, does one meet with a first transformation which is without one preceding it. Such a thing is simply unthinkable, as well as unfindable. Now, under the concept of universe, one understands nothing else but the totality of the innumerable chains of causality which present themselves to our understanding. The world, then, could never have had a first beginning... No matter at what particular one moment in the past one chooses to imagine oneself placed, behind it also there always lies an infinite past. At no moment, therefore, in the past, is there room for a first cause. More especially, there is no room for inserting a god who has created everything from the beginning out of nothing. The wheels of the universe are already in movement at every moment of the past. All this may be resumed in the words: The concept of causality has no reference whatever to the *existence* of the matter which forms the apparent world. It only has to do with the ceaseless *transformations* of that matter.

That also is why our own particular Samsara—the chain of our re-births—is without beginning. It follows from all this, that a sane intelligence is incapable of conceiving a first beginning.

Question:—To what does happiness lead us? What is the goal of happiness?

Answer:—Happiness has no goal. It is itself the goal.

Question:—If this happiness is personal, then it is not the universal harmony which ought to be included in true happiness.

Answer:—Two replies may be given to this objection. If one is truly happy, one is in harmony with the universe. If we are not in harmony with the universe, the reason is that we still have a personal desire; so we are not happy. If everybody attains true happiness, then there is your universal harmony!

Universal harmony can only be achieved by personal happiness, gained by each for himself. He who wishes to bring happiness to the world, ought to begin by making himself happy.

Question:—All seekers who have worked for the progress of humanity, the perfecting of life,—what becomes of all their painfully accumulated knowledge in face of the extinction of all desire?

Answer:—You mean: What becomes of the outcome of all human activities in face of this nullifying?

Questioner:—Yes: that is what I mean.

Answer:—For simple reply, I would put to you this question:—What would become of all the hospitals if every sick person became well?

Questioner:—Then everything becomes nothing?

Answer:—I have not used such a word this afternoon. Who told you that?

Questioner:—Nirvana signifies annihilation, does it not?

Answer:—Not at all. I have shown you beyond contradiction that one has happiness when one has no desire. We have spoken only of *the annihilation of desires*, the absence of desires producing true happiness. The absence of desires is then the true *reality*, and consequently the *opposite* of nothingness. To gain this happiness we must abandon the world. If you abandon the world, it is naturally annihilated for you. Thus Nirvana means, liberation from all suffering. It does not satisfy you, then,—to have all suffering annihilated?

* * *

The Sinhalese reader will here get an idea of what Buddhism has to do, if it

is to be introduced with effect into French minds; and what Buddhist missionaries to that country will have to encounter in the way of interrogation and objection. Among all the hundreds and thousands of Sinhalese Bhikkhus, who is going to prepare himself, as well by his character as by his intellectual equipment, to meet in argument and consultation these keen-witted people? If French priests by the dozen are seeking to bring Christianity to Ceylon, it would only be a polite returning of the compliment,—and Frenchmen are keenly appreciative of politeness—for Sinhalese Bhikkhus in turn, to take Buddhism to France. One gift for another, is fair dealing.

JETAVANA IN PALI CANON

By Tripiṭakācārya Bhikkhu Rāhula Sankrtyāyana

(Continued from last number)

The foregoing discussion makes it clear that a Magadhan Khārī is about 41 seers. If we simply question the cultivators of Patna District as to what extent of field they can sow with 41 seers of paddy they would tell us that it is a Khārīka or Karīsa. 8 Karīsas was the extent of Jetavana.

Salalāgāra:—The monastery No. 19 was not included in the original Jetavana. According to a statement in Samyutta Nikāya, the Blessed One was once staying in the Rājakārāma of Srāvastī when a Saṃgha of thousand nuns went to Him. The Aṭṭhakathā, commenting on Rājakārāma, says, because it was built by the king therefore it was called Rājakārāma (abode built by king). During the first Enlightenment period (528-514 B. C.) the Tīrthakas (monks of other orders), when they saw the Master honoured and gaining in popularity, thought that it was all due to the virtues of the ground and not of the Master himself. So, they also

decided to build for themselves an Ārāma near about Jetavana, and, with the help of their lay disciples, raised a sum of one hundred thousand Kahāpaṇas for the purpose. First of all they bribed the king and obtained his permission to put up the building where they wanted, and then started building operations. One day, the builders, while raising a pillar raised a terrible uproar. Then, the Teacher came out of Gandhakuṭī and, standing in front of it, asked Ānanda—“What is this noise as if fishermen were afishing?” Ānanda replied that the Tīrthakas were putting up a building for an Ārāma just outside Jetavana, and the disturbance was caused by them. “They are opposed to the good law”, observed the Master, “and, will disturb the peace of Bhikkhu Saṃgha”. Therefore, He asked Ānanda to go and tell the king to stop it. Ānanda went, accompanied by

78. Pacittiya, Bhikkhuni Vibhanga Nissaggiya II.

79. Ibid 12. 80. Sam N. 54: 2: 1. 81. p 28.

other monks. But the king did not come out of the palace to meet him. So, Ānanda had to come away, failed in his mission. The king, having accepted bribes from Tīrthakas, was under an obligation to them. Therefore, he could not possibly come out and face Ānanda, knowing very well the nature of the message Ānanda had brought for him. The Teacher then sent Sāriputta and Moggallāna. They also received the same treatment. Next day, however Buddha himself went, accompanied by Bhikkhu Saṃgha. After taking His meal, He preached Dharma to the King and concluded by saying "O King! It is not good to make monks fight among themselves". The king sent his men to the Tīrthakas and got the work stopped. Then he observed that there was no Vihāra constructed by himself, and, on the site of Tīrthakas, built a Vihāra with the money received from them as bribe. Such is the story given in Jātaka-Atthakathā (82) in regard to the Vihāra built by king. These statements shew that the place was quite close to Jetavana, for, the noise raised by workmen could be heard from inside Gandhakuṭī, and the king himself built a Vihāra there and dedicated it to the order. It stood on the back side of Jetavana, i.e., somewhere near the western boundary.

In map No 2, the monastery No. 19 concurs with the western boundary near its southern end. It is only 900 ft. from Gandhakuṭī (mon. No. 2). So, the monastery No. 19 of Saheth, together with its surrounding buildings, is apparently the Rājākārāma. The king, later on, built another Ārāma for the nuns inside the city. This Ārāma was known as Salalāghara *In Dīgha Nikāya

82. Jataka 213.

* But the difficulty that arises here is that Salalāghara is nowhere mentioned as identical with Rājākārama.

occurs the following passage: "Once the Blessed One was staying in Salalāgāra at Srāvastī" (85). In its commentary it is described as a Gandhakuṭī built of Salala (a kind of wood). In Saṃyutta Nikāya we are told that "Venerable Anuruddha was once staying in Salalāgāra at Srāvastī"; and in its Atthakathā the building is noticed as 'a hermitage built of Salala tree or one that had a Salala tree before its door'.

According to Dīgha Nikāya Atthakathā "there were inside Jetavana four beautiful houses, namely, Kareri kuṭī, Kosamba kuṭī, Gandha kuṭī and Salalāghara. Of these, Salalāghara was built by king Pasenadi and the others by Anāthapiṇḍika".

From these statements we can gather that (a) while in the old text of Dīgha and Saṃyutta Nikāyas Salalāghara is not included in Jetavana proper, (b) in their Atthakathās it has been spoken of as one of the four principal buildings in Jetavana, for, nowhere in the old text do we find the other three buildings mentioned, when mention was necessary, as 'Once so and so was staying in Gandhakuṭī or Kosambakuṭī' etc. The absence of this form of expression in connection with those three buildings is a clear indication that they were not in a locality where Salalāghara stood, or that Salalāghara was not in Jetavana where they stood. (c) It was built by king Pasenadi, and (d) of Salala tree. (e) Its name in Atthakathā is given as Salalāghara and not as Salalāgāra as found in the old text. As regards the variation in these two names, ghara and gāra, there is hardly any difference in their meanings; each of them means, precisely, a house. And why Salalāghara or Salalāgāra was included in Jetavana proper is not far to seek. It is quite possible that it was in

later times enclosed with a wall together with Jetavana proper, and thus, came to be considered as a part of Jetavana. Tradition alone remained that it was built by the king. It is therefore clear that monastery No. 19 has been known by three names, namely Salalāghara, Salalāgāra, and Rājākārāma; and it originally stood outside Jetavana, proper.

In Note 80 we notice one thousand nuns going to see Buddha. It indicates therefore that the place was rather a large one. Jātaka (89) has the following:—"Once the Blessed One was staying in Rājākārāma which was built by king Pasenadi close to Jetavana. Surrounded by the four assemblies—monks, nuns, laymen and laywomen, He was preaching the Dhamma to them. In the middle of the discourse the monks exclaimed, 'Long live the Blessed One! Long live the well-reached One!' "From this also we can infer that Rājākārāma was a big place where thousands of disciples could assemble. There may have been a Gandhakuṭī for Buddha, as was to have one wherever Buddha was residing. This Gandhakuṭī may be identified with the chamber with the circumbulatory passage in the middle of the Western row.

According to Jataka (83) there seems to have been a public road between Jetavana and Salalāgāra monastery or by the Salalāgāra monastery. For we see there men and women passing by the backside of Salalāgāra and coming to the Gandhakuṭī (mon. 2) to drink water.

From the above discussion, it should be clear that Salalāgāra (monastery No. 19) was originally quite apart from the Jetavana proper; but afterwards, when

it came to be inclosed together with Jetavana by one moat, the whole area so inclosed was naturally called Jetavana.

Gandhakuṭi.—The most hallowed place in Jetavana was Gandhakuṭī. It is often mentioned throughout Pāli scriptures and their commentaries. The whole of Jetavana is an 'un-relinquished' place by all Buddhas, especially the spots occupied by the four legs of the Buddha's sleeping bed. We have said elsewhere that no mention has been made of the direction in which the door of Gandhakuṭī stood; nevertheless, we have indicated, rather indirectly, that it stood facing the east. On this point we get clear information from Chinese sources. The well from which men and women went to drink water as indicated in N. 83 seems to be the one seen even today, a few feet to the south-east of Gandhakuṭī, quite close to the building K. In the Dhammapada commentary also (107) we see a boy coming to drink water and saluting Buddha. Of this well, Sir John Marshall states thus:—"A carefully constructed well, which appears to be of a slightly later date than the building K.The Bricks are of the same size as those in the building K. (13" x 9" x 2½" —'later than early Kushāna' 24). Sweet and clear water". By this statement, however, it is not necessarily meant that the well was originally built in later Kushāna period. It is possible that the well which was used by Buddha was restored during that period. For otherwise it is difficult to believe that the well sanctified by the Blessed One should have been so neglected as to leave no trace of it now.

Gandhakuṭī was a very beautiful building inside Jetavana; it has been compared (90) with a celestial palace. In

83. Ibid. 84. Jataka 155. 85. Digh. xxi.

86. Sam N. 51: 1: 8. 87. Digh. N. A. K. xiv.

89. Jataka 155.

90. Sam N. A. K. 1: 9: 5.

front of Gandhakuṭī there was the "Pamukha". After midday meal, the monks, as a rule, pay their homage to the Buddha and assemble on the compound. Then the Blessed One gets on to this Pamukha (91-93) and gives them instructions before He retires into this Gandhakuṭī. In another place we notice that the Buddha (108), after his midday meal, betakes himself to the courtyard of the Gandhakuṭī, and sits on the Buddhā sana (Buddha's Seat). After the monks have paid their homage to him; He rises from the seat, and standing on the the step of the jewelled staircase, instructs the monks and then enters the perfumed chamber (Gandhakuṭī). This jewelled staircase and the abovementioned Pamukha (literally, 'front') seem to be identical. In the Barhut relief, however,

there is no such staircase shown; but it is well to bear in mind that Barhut relief does not contain minor details. So, it is not unreasonable to think that there was a staircase just in front of the Gandhakuṭī door. In respect of this question, there is another suggestion made—that the staircase and the Pamukha were two things each different from the other. In this case, the Pamukha is spoken of as a terrace, just outside the Gandhakuṭī; and the staircase was either before the door or on the east side of it extending as far as the terrace. In another place also (95) this staircase has been mentioned, where it is stated that the Buddha, standing on it, gives instructions to Bhikkhu Saṃgha.

(To be continued.)

91. Dh. P. A. K. 19: 2. 92. Udana A. K. 2: 2.
93. Jataka 163. 94. Jataka 1: 8: 5. 95. Jataka 153.
96. Majj AK 3: 5: 1.

PROPOSED EXHIBITION OF BUDDHIST ART

To the Editor, *The Buddhist*.

Dear Sir,

It is proposed to hold an exhibition of Buddhist Art in May, 1932, under the auspices of the Y. M. B. A. The objects of this exhibition are (a) to give our local artists an opportunity to study the development of Buddhist Art in Ceylon and to bring before them works of art which are ordinarily not accessible to the general public and (b) to encourage the growth of Buddhist Art in Ceylon. Lectures on Buddhist Art and its influences will be delivered during the time of the exhibition.

Although the exhibition is primarily intended for works of art now in Ceylon, collectors of other countries will be invited to contribute. The exhibition will consist of the following sections:—1. paintings, 2. sculpture, 3. bronzes, 4. illuminated

manuscripts, 5. ivories and 6. lacquer works in their relation to Buddhism.

An exhibition of this nature will necessarily incur considerable expenditure, and this can only be met by a band of guarantors who are willing to pay at the rate of Rs. 10/- each. On behalf of the Working Committee we beg to appeal to our friends for their valuable support.

We are glad to mention that Mr Kau Jen Foo, who was among us a short time ago, and the Japanese Consul have kindly promised to render all help they could. The following gentlemen have already consented to be guarantors:—The Hon. Mr D. B. Jayatilaka, Messrs. W. A. de Silva, Sri Nissanka, C. F. Winzer, S. Paranavitane, Dr. G. P. Malalasekera, Gate Mudaliyar Walter Samarasinghe, Mudaliyar A. C. G. S. Amarasekara, Messrs. J. D. A. Perera, C. D. Amaradasa, J. N. Jinendradasa, J. D. de Lanerolle, George Keyt and R. Hevavitarne.

All money orders and cheques etc should be sent to Mr. R. Hewavitarne, Post Box 48, Colombo, and enquiries to the Secretary, Buddhist Art Exhibition, Y. M. B. A. Colombo.

W. A. DE SILVA
Chairman

P. P. SIRIVARDHANA
Secretary

**Did you Pay Your Subscription
To The Y. M. B. A.**

FOR LAST YEAR?

**If You did not, You have not read
"THE BUDDHIST"**

THE IDEAL WOMAN

(A Buddhist Conception)

By Mrs V. Vitharana

"You are the dispensers of the supreme rewards, and in this 'vale of tears' it is your part to make the tears less bitter and the smiles more sweet. The smile of a beautiful woman is the most powerful agency in the world, as powerful to create as to destroy."

How would it be if every woman should bear in mind these lines as a constant reminder to herself of her great position in the world, her share in its joy or misery? For on the type of home she makes, on her actions as wife and mother, depends the growth or decay of a nation. It is not a king or Emperor, minister or statesman, that rules a nation, but the woman, could she but realize this fact. On her nobility or degeneracy, her intellect or folly, depends the rise or fall of a nation; for it is she who moulds the character of that nation, she who sends forth the new generation well armed or otherwise to fight the great battle of life. Wherever she has failed, or where man in his ignorance has cramped her powers, there has been nothing but loss and degeneracy.

Unfortunately woman herself fails to understand that within her own home she weilds a power far greater than in the outside world. Impelled by a desire for fame, she throws away the golden treasure of home love to wear for a moment the tinsel bauble of a careless world's applause. She declares herself man's equal, craves for recognition of her powers, and cries aloud at man's "injustice" She forgets that in this very inequality and apparent weakness lies her power. Tennyson no doubt foresaw the arrival of the modern woman, and his beautiful poem, "The Princess" is something of a prophecy of the unrest of the present

day As the poem develops the Princess's university grows to wonderful proportions. She instils into her girl graduates high ideals that in those days woman was not considered great enough to entertain. In addressing the new arrivals to her institution she says:—

"O lift your nature up:

Embrace our aims: work out your freedom,

Girls,
Knowledge is now no more a fountain sealed:
Drink deep, until the habits of the slave,
The sins of emptiness, gossip and spite
And slander, die Better not be at all
Than not be noble."

But great as her dream is, there is one flaw. She attempts the impossible in aspiring to train her girls to live their own life free of man's "domination". Thus comes disaster and total failure, for Love, The Conqueror, enters and the Princess herself falls an early victim.

"For woman is not undeveloped man,
But divers: could we make her as the man,
Sweet Love were slain: his dearest bond is
this,
Not like to like, but like in difference."

Many modern women would perhaps be horror stricken at the "treachery" that this remark betrays, but we cannot deny the fact that where woman tries to compete with man in his own special sphere, she comes a very poor second. There may be a very few exceptions, but on the whole woman is unfit in every way to cope with the hardships that man's life in the outside world entail.

But in her own field, her home, if she be a true woman, she is a very queen, with a halo for her crown. She weilds her sceptre nobly, and all who come within her sphere, husband, children, servants, even friends, cannot but be cheered for the daily round.

Now of all women none should be better equipped to build an ideal home than the Buddhist. She cannot fail, since

all duties and customs required of a true Buddhist woman lead to the making of an ideal wife and mother. Her great powers lie in her love, understanding, and service—service rendered gladly and generously.

"Thou shalt be served thyself by every sense
Of service that thou renderest."

The performance of her duties as a wife, her trust in her husband, her loving service, make her not his slave, as many women suppose, but his queen, enthroned in his heart for ever. And unless she fails him by baseness or falsehood, unless she shakes his faith in her, no sweet-voiced siren will ever charm him from her side. He cannot, dare not, fall in her esteem. He must live nobly and keep the loving trust of his true-hearted wife.

Ruskin speaking of the ideal home says: "It is a place of peace; the shelter not only from all injury but from all terror, doubt and division. In so far as it is not this it is not home. But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by Household Gods, before whose faces none may come but those whom they can receive with love—so far as it is this and roof and fire are types only of a nobler shade and light—so far it vindicates the name and fulfil the praise of Home. And wherever a true wife comes this home is always round her. The stars only may be over her head, the glow-worm in the night-cold grass may be the only fire at her foot; but home is yet wherever she is; and for a noble woman it stretches far round her, better than ceiled with cedar or painted with vermillion, shedding its quiet light far, for those who else were homeless".

Now what sort of a mother would such a woman make? The Lord Buddha has said that in every home dwells a Buddha.

By it He meant the pure and noble mother who with her great love and understanding could teach and guide her little ones to lead a life of truth and purity.

But how far does the Buddhist mother strive to fulfil this sacred trust, this belief of the Supreme Buddha Himself in her wonderful powers? I am afraid, if we but look around there is very little evidence of her good work in this direction. She takes a deep interest in her children's health, their education, their future career, but spends very little time or thought on that most important side of their training—their religious and spiritual development.

Perhaps many a mother would say Buddhism is too deep and difficult a religion for children to understand. Yet how few Buddhist mothers try to make their children understand the simpler side of their faith: the A. B. C. of Buddhism! How insignificant is the knowledge our children gain in their early days of those great truths that should be imbibed even from the cradle! Respect, love, obedience to parents, kindness to others, especially to one's dependents, respect to teachers, self-control, truth in thought, word, and deed. Every mother has at some time or other to find ways and means to instil these characteristics into her children. What better medium could she find than The Lord's own Dhamma? Only, she must use it wisely, in order to get the best and highest from each child. It will not do to tell little ones not to do a thing "because it is a sin." Children have a keen sense of what is right, and are sure judges of the good and true. An appeal to that nobler instinct, chiefly through the home atmosphere, cannot fail to make the necessary impression on them even if they should sometimes go astray. They will all consciously imbibed that higher ideal and strive to do the right,

"Because right is right, to follow right
Were wisdom in the scorn of consequence."

Mother must be the Light throwing out a straight bright ray to guide her children on The Way. For in their opinion what mother does is right. Thus if mother wishes to grow up into noble men and women, she should herself as far as possible be "Incapable of error." And in those early years her exemplary life will be the religion of her little ones.

"Live truly and thy life shall be
A great and noble creed "

But that alone is not enough. Nor is it enough for children to be taught a few Pali stanzas and taken occasionally to a place of worship. They must be taught the essentials of their religion.

Sabba papassa akaranan;
Kusalassa upasampada:
Sacitta pariyodapanan:
Etaṃ Budhanusasanan.

When once they have imbibed the spirit of their faith, the formalities and ceremonies accompanying it will follow as a matter of course. In any case they will have found the kernel while otherwise they would merely feed on husks. King Asoka has told us in his inscriptions, "The signs of true religion are goodwill, love, truthfulness, purity, nobility and goodness. Wherein does true religion consist? It consists in doing as little harm as possible, in doing abundance of good, in the practice of love, compassion, truthfulness, and purity in all the walks of life." To instil these ideals into children nothing is more inspiring than the life story of the Lord Buddha Himself. Nowadays children know little or nothing of this fascinating tale, nor do they understand a word of the Pali stanzas they repeat. They are left alone and unguided, to pick up whatever they can of correct or incorrect ideas of religion, and parents are surprised and grieved when these same

children feel no enthusiasm for their faith. How could they, when at home they hear nothing that could inspire their love and reverence for the Lord and His Dhamma, and know not of the Great Ideal for which through many kalpas the Lord Himself had sought.

Therein lies the greatest part of the Buddhist mother's work. To show her children something so beautiful and glorious and true, an ideal so perfect, yet attainable for the seeker.

Is anything more beautiful and appealing to the child mind than the story of the Prince Siddhartha? It would be a tale of which they would never tire—far more fascinating than tales of giants and fairies that children love so well.

Suppose mother should call her little ones around her in an evening, lead them to some quiet and dimly lighted corner, and when all the world seems hushed and listening, tell them a part of this wonderful story. One could imagine them listening spellbound and with bated breath. And how much better they would be for having heard it! Their last impressions for the day would be the recollection of some story of the Lord's own life, some memory of His compassion perhaps, or of his boundless love for all beings. They might sometimes hear

OUR VESAK NUMBER

An Ideal Vesak Gift to Friends

Will be issued on the 15th May, 1932

It will include special articles from
world-famous men of letters
and

Some Beautiful Art Pictures
relating to Buddhism

Single copy cents 50

Orders will be executed strictly in
rotation

BOOK YOUR COPY EARLY

of His great wealth, His palace, His beautiful Princess Yasodara, His son and then of His Great Renunciation. What would be the effect on them of such a tale? It would arouse in them a deeper understanding and a clearer vision, and they would think of The Lord with a far greater veneration than ever before. They would revere Him as the Perfect Example of all that is good and true, and would henceforth dearly love to follow in His Footsteps. Besides, the Pali stanza "Namo tassa bhagavato arahato samma sambuddhassa" would then be pregnant with meaning, for already their little hearts would de at the Feet of Him who "cast away His world to save His world."

When once they have been taught to love and revere the Lord, it will be no difficult matter to train them to follow the simpler ideals of the Buddha Dhamma and incidentally to revere the Sangha, the living representatives of the Lord.

Thus the Three Refuges and the Five-fold vows will not be the parrot-like repetition that they now are to the average child, but a daily reminder to themselves of what they surely believe to be right and true. This one simple story would also instil into their young minds the first principles of maitriya, dāna, sīla. Besides, they will realise early in life that true religion is one's thoughts and actions, the greatness of one's character, rather than the mere learning of a formula.

The wise mother will need no further prompting as to how she may guide her children in this direction. There is an endless series of Buddhist stories with which she can delight them and at the same time lead them to a happier frame of mind. Thus almost from their babyhood they will learn those beautiful lessons of love, compassion, humility, truthfulness, purity, those very qualities that appealed to them in hearing of the Buddha and His Disciples. And just as the Buddha taught mankind the Truth and led them gently to the Path of Peace, so will mother in her own little world guide her children to a higher life, the first steps of the Buddha Way.

When in later years these same sons and daughters become grown up men and women, they will recall with feelings unutterable, those happy far-off days, and there would be added significance to each of them in the word of the poet:—

"If aught of goodness or of grace be mine
Hers be the glory;
She led me on in wisdom's path,
And set The Light before me.'

And whatever life may bring them in the future, whether of joy or sorrow, the memory will never be effaced of those dear peaceful days when father and mother were a loving presence and home a bit of heaven.

GLEANINGS

As Others See Us.

We are glad to see "The Buddhist" of Colombo again. It is edited by our old and faithful friends, Mr. D. B. Jayatilaka, now risen to eminence, and Mr. P. P. Sirivardhana. This magazine is actually the oldest English Buddhist magazine in the English language, for it started in 1888. It stands for the Young Men's Buddhist Association of Ceylon and we are sure that there will be many rising young Buddhists ready to supply it with a steady stream of able articles. The September issue is good; the Indian Bhikku Sankrtyayana has written an able article on the town Savatthi or Sravasti in the Pali

Canon and its relation to the details of Buddha's life, a very fruitful and important piece of work. Mr. P. P. Sirivardhana has contributed a delightful account of his travels to the Kalu Valley in the Punjab "British Buddhist"

Kinematograph record of the life of a modern Buddhist Saint.

A record of the life of a famous modern Buddhist saint is now being shown in Japan. The subject is the late Baroness Takeko Kujo, a devoted Buddhist and a celebrated poet. The Baroness Kujo renounced the social life to which her position entitled her and devoted herself to spreading the *dharma* and work-

ing amongst the poor. On her death-bed she expressed the wish to return quickly to earth-life, to carry on the work she has undertaken, thus displaying the true Mahayana ideal of the Bodhisattva devoted to the upliftment and enlightenment of humanity. We hope that this film may be shown in England. It would be an excellent way of demonstrating Buddhist ideal to the West. "*Buddhism in England.*"

Your Belief and Mine.

My point is this: the beneficent reforms of the French Revolution were the work of men who rejected Christianity, and whose philosophy of life was secularist and utilitarian. And the same is true of other advanced movements. The gradual humanization of criminal law dates from the work of the Italian Rationalist, Cesare Beccaria. The era of radical reform in England was inspired by the Atheist, Jeremy Bentham. The pioneer of factory reform and popular education was Robert Owen, who rejected all religions as false. The modern Socialist movement, in every country where it has taken root, is stamped with the influence of the Materialists, Karl Marx and Fredrich Engels. The three foremost men of letters in our own country to-day, three men who between them have done more than any others living to direct the spirit of the age into human and intellectual channels, are George

Bernard Shaw, Herbet George Wells and John Galsworthy—not one of them a Christian. It "he that believeth not shall be damned," there will be good company in hell. Archibald Roberston in *The Rationalist Annual*.

Some Interesting Books.

Buddhism and Faith by M. G. Mori; 150 pp, 3s. 3d The Herald Sha, Hibiya Park, Tokyo, Japan.

Three Things That Matter—Religion, Philosophy and Science by W. G. Bond; 350 pp, 5s. Watts and Co, 5 & 6 Hohnson's Court. Fleet St. London E. C. 4.

A Short History of Christianity by J. M. Robertson, 256 pp, 1s. Watts and Co.

Humanity's Gain from Unbelief by Charles Bradlaugh; 1s. Watts & Co.

The Crux of Indian Problem by R. P. Paranjpye; 128 pp, 3s. 6d. Watts & Co.

Life of Buddha by Bhikkhu Narada, 1s. 6d, Adyar, Madras.

Buddhism in India, Ceylon, China and Japan by C. H. Hamilton; Chicago, 4s 6d.

The Religion of Man by Rabindrnath Tagore (Hibbert Lectures) pp 239. 7s. 6d. London.

First Principles by Herbert Spencer; 10s. 6d. Watts and Co.

Y. M. B. A'S RELIGIOUS EXAMINATIONS

The annual distribution of prizes, medals and certificates to the successful winners at the Religious Examinations annually held in March and July under the auspices of the Young Men's Buddhist Association of Colombo, took place on November 28 at the Y. M. B. A. Headquarters, Borella. The Hon Mr. D. B. Jayatilaka presided and Lady Thomson gave away the awards. Despite the inclemency of the weather, the attendance was very large.

Lady Thomson arrived punctually at 3-30 p. m. attended by Mr. H. S. M. Hoare, Private Secretary to the Governor and was received by Mr. Jayatilaka, the President of the Y. M. B. A. and Mr. W. A. de Silva. As Lady Thomson stepped out of the car a pretty bouquet of Barbeton daisies was presented to her by the little daughter of Mr. D. L. Wijewardene.

Proceedings began with the observance of Pansil by those assembled, followed by the chanting of Jayamangala Gathas by a choir of boys from Nalanda Vidyalaya, a novel and pleasing feature being the violin accompaniment by an orchestra of young men and women

Mr. Jayatilaka, on behalf of those assembled and on behalf of the Y. M. B. A. next extended a cordial welcome to lady Thomson. "We are exceed-

ingly grateful to her," he added, "for consenting to come among us this afternoon in spite of her many engagements, to distribute the prizes to the successful students in the religious examination. We are aware that both the Governor and Lady Thomson are deeply interested in all efforts for the social uplift of our people, and I am sure she readily realises the good of this work done by us—these examinations for the uplifting of the people, by giving to our boys and girls that moral training which must be the basis of true character-building" (Applause).

Mr A. Kuruppu, Hony. Secretary, Religious Examinations branch of the Y. M. B. A. then read the report for 1931. In the course of it was the following:—

About 300 candidates appeared for the first examination held in 1920. This year the number examined was 5,330, out of 7,076 students who applied for admission, of whom 3,207 passed 297 with distinctions and 77 in the honours division. The examination was held at 109 centres, and 130 schools out of 188 registered for admission took part in it.

"It is encouraging to note that there is an ever-increasing number of students taking this examination, and the number of schools applying for admission is also increasing, which to-day is 210 as against 188 at the end of February last, 138 in 1930 and 99 in 1929.

"On an average of only one-fourth of the number of students attending a school is entered for this examination, and it is therefore clear that over 30,000 children receive instruction in religion in the schools which enter pupils for this examination.

"Every year shows an improvement not only in the numbers present but also in the percentages of passes. The Association has good reason, therefore, to be satisfied with what has been achieved in the past and to hope for greater advancement in the future.

"The Gold Medal awarded by the Association is a valuable gift, and a student must score more than 75 per cent, to secure it. The successful candidate this year, Miss K. D. Gunawathie, of Sri Sanghamitta School, Pamankada, obtained 89 per cent., the winners of the Silver Medals awarded to candidates who score more than 75 per cent. have obtained 81 per cent. each

"In order to arouse a greater enthusiasm and to secure greater efficiency on the part of those engaged in the teaching of children an examination is also held annually of teachers themselves on the result of which cash prizes of the value of Rs. 175 are awarded. The Association is deeply indebted to Mrs. D. P. Wijewardene Lama Etani of "Sri Ramya," Kollupitiya, for defraying all the expenses in connection with the Teachers' Examination, and for offering every year, three prizes of Rs. 100, Rs. 50 and Rs. 25 respectively to be awarded to the best candidates. There were nineteen applicants this year for admission to this examination, of whom five (5) obtained First Class, four (4) Second Class and two (2) Third Class certificates.

"It is my duty to refer here to the late Mr. J. E. Gunasekara who did valuable work as Secretary of this branch of the Association's work for the last three years. By his death the Association has sustained a great loss."

The prizes were next distributed by Lady Thomson, the recipients being cheered as they came up to receive their awards.

Lady Thomson then addressed the gathering, her speech being interpreted by Mr. Julius de Lanerolle.

Lady Thomson said:—"Mr. President, Ladies and Gentlemen; I thank you deeply for your very warm and kindly welcome which early dispelled my apprehensions in accepting your invitation to distribute the prizes at a Young Men's Association.

"My reassurance was greatly increased when I found that the chief prize was to be presented to a young lady—Miss Gunawathie—who secured the most creditable marks of 89 per cent, in the school's

examination on religious knowledge. I expect that the opposite sex will be swift to avenge this triumph won, so to speak, in their own field and under the standard of the Young Men's Buddhist Association. But to Miss Gunawathie and the other girls in the Buddhist schools I would say 'do it again.'"

"Both His Excellency, who was much interested to read a copy of your report, and I myself much appreciate the clearly stated objects of your Association. The firm insistence upon a moral education based on a broad religious standard is a high ideal;

whose achievement will enrich the country by an influx of young men and women resolved to promote the best interests of their own people and all mankind on the principles of self-effacement and service to others which form the best lessons of all true religion.

"I am particularly pleased that this movement should be under the presidency of Mr. Jayatilaka. For many years—as a schoolmaster, as a Barrister and now as the leader of Ceylon in State Council—you have been the acknowledged public champion of Buddhism in your Island. I thank you, Mr. President, and all those assembled for this opportunity of recognising the good work which you are doing."

Mr. W. A. de Silva proposed a hearty vote of thanks to Lady Thomson for having graced the occasion by her presence, for her very nice words and for giving away the prizes. It was a unique day for the students who had taken up the examinations, because they had found in Lady Thomson one who wished well for the people of this country and the growing children. It was a most difficult thing to conduct religious education in the country because the various activities introduced and the various methods of education had made it very difficult for religious education to be part of the ordinary education. The Y. M. B. A. on the advice of the President had undertaken to hold examinations in religious knowledge in order to encourage the study of religion throughout the Island among the younger generation. "One word that struck me, I should like to repeat," he added in conclusion, "and that is, at a time like this, when new ideas, new enterprises and new systems of education are penetrating or taking prominent place among the people, it is as well for us to see that the children of the country are well instructed in their religion, so that they may discriminate when these new ideas come as to what they should accept and what they should not." The vote was carried with acclamation. School boys and girls and their parents were entertained with light refreshments.

• OUR PRESIDENT KNIGHTED



From a portrait by Mr. J. D. A. Perera.

THE HON'BLE SIR D. B. JAYATILAKA, M. A. BARRISTER-AT-LAW.

President, Y. M. B. A., Chief Editor of The Buddhist,
Editor-in-Chief of the Sinhalese Etymological Dictionary,
Minister for Home Affairs and the Leader of the State Council.

THE BUDDHIST

"Sila Paññānato Jayam"

VOL II New Series

FEBRUARY ²⁴⁷⁵₁₉₃₂

No. 10

NOTES AND COMMENTS

Sir D. B. Jayatilaka Of all the men of Ceylon who during the last twenty five years have played an important part in social and political progress of our country no one has commanded our respect and admiration more than our President whom His Majesty the King has been pleased to honour with a Knighthood. Of all who have been so honoured for service in Ceylon during this period, no one was more richly deserving of the honour thus conferred than Sir D. B. Jayatilaka. In the words of Sir Bernard Bourdillon the only criticism of His Majesty's action that we can offer is that it should have been done earlier than this. Sir D. B. Jayatilaka has reached the position he occupies today through the sheer merit of honest service to his country. His is a record which should encourage and inspire the coming generations to work fearlessly for the welfare of their country. We, as members of the Young Men's Buddhist Association, have had the privilege of his guidance and the benefit of his services from the very inception of our Association, and we think that when Sir D. B. Jayatilaka looks back some day at his life's work he will give his long connection with the Y. M. B. A.

and his services in securing its present sound and well-established position a place among the proudest of his achievements. May he live long and continue in spite of honours and great achievements still to be a servant of Lanka.

P. de S. K.

(We have pleasure to announce that the first authentic biographical sketch of our President will appear in our next issue.)

* * *

Blavatsky Centenary One hundred years ago, in 1831, Helena Petrovna Blavatsky was born in Russia.

In 1875 she founded the Theosophical Society with Col. Olcott as co-founder. This was in New York "in which city she established herself why she herself hardly knew, except that thither she was drawn by an irresistible attraction", as her sister says. Madame Blavatsky and Col. Olcott were admitted to Buddhist faith at Galle and their activities in connection with the revival of Buddhism in Ceylon are well known. Before the present generation of Buddhists was born, this great personality had passed away in 1891. The whole Buddhist world now reaps what she sowed. She was one of the great pioneers to popularise Buddhism in the West, and she publicly declared

that "no amount of Western pride and prejudice will ever prevent the truths which Buddha taught from coming home to the hearts of the most intelligent thinkers of the West." Truly, *The Buddhist*, on the 15th May, 1891, editorially said that Buddhism lost in her death "its most faithful friend and fearless advocate." This journal, now in its 45th year, owes its origin to the disciples of H. P. B. The Buddhist educational activities in this island of ours are deeply indebted to the great founders of the Theosophical Society. It is with gratitude therefore that we remember her and pay our respects to her revered memory.

* * *

The Congress of Buddhist Associations. This Congress held its annual meeting on the 9th of last month under the chairmanship of the Hon. Mr. C. Batuwantudawe, Minister for Local Administration, who in the course of his address deplored the "insidious loosening of morality" which was responsible for increase of crime. It is up to this Congress to bring back that high standard of morality for which the Buddhists of Ceylon were often praised in the near past. The following resolutions were unanimously adopted; and we hope that they will soon be put into execution.

(1) This Congress respectfully requests the Executive Committee for Education and the Government to take early steps (1) to impart free primary education to Ceylonese children through the medium of their respective mother tongues with English as a second language, (2) to train Kindergarten teachers for this purpose; (3) and to organize a five year course of free secondary education also through the medium of vernaculars corresponding to the course of secondary education at present imparted in secondary English Schools. II. This Congress urges the necessity of opening Buddhist Sunday Schools wherever they do not now exist. III. This Congress appoints a Committee consisting of seven members to be in charge of the work connected with the Tripitaka examination to be held under the auspices of the Buddhist Congress.

* * *

The Next Annual General Meeting. At a meeting of the Committee of Management held on the 25th ult. it was decided to hold the 33rd Annual General Meeting of the Y.M.B.A. on Saturday the 20th inst at 3 p. m. All Branch Secretaries are requested kindly to prepare reports of their activities during the past year to be embodied in the general report.

DHAMMA,—THE LAW OF LIFE

By T. L. Vaswani

Five hundred millions, in their noblest moments, turn to him as the Light of Life.

"I shall go among the nations",—he said. His influence has gone among the nations. Buddha "the Awakened One" is today a world-force. When it grows the current civilisations of domination

and exploitation and aggressiveness,—civilisations of hinsa,—will end and a New Brotherly Civilisation begin.

Doctrine of Dharma.

Buddha the Illuminated One discovered the Law of life and history. Buddha named it Dhamma. It is perhaps the central conception of Buddha's Gospel.

The word "Dharma" (Dhamma) has in the Buddhist doctrine a meaning different from what it has in the Hindu philosophy of life. Dharma in Hindu ethics refers to forms or rules of conduct for different castes and different asramas. Dharma in Buddha's doctrine means "element".

Buddha discovered the Law of the "elements" of life and existence. This Law is Dharma. Buddha saw the causal connections of life and history. Buddha saw why there was suffering in life and struggle in history. Buddha saw, too, how the suffering and struggle could be sublimated into sympathy and strength. Buddha's Doctrine of Dharma is one of the grandest discoveries in the Science of Life.

Dance of Desires.

The doctrine of Buddha grew out of his vision that Craving was the cause of dukkha (sorrow). Buddha said.—

Verily, the origin of suffering is thirst or craving.

He who overcomes the fierce thirst,—sufferings drop away from him as water drops from a shaken lotus-leaf.

Addressing at Uruvela an assembly of "a thousand brethren", Buddha surveyed the life of man and observed—"Look! Everything is on fire!" The fire of Desire! Man is unhappy because he moves in a dance of desires.

Quench the Flames!

It is not the ascetic way. Buddha realised that asceticism was not yoga. Buddha taught the "Middle Path" avoiding the extremes of asceticism and indulgence.

His message to his disciples was.—"Quench the Flames!" Three flames there be which must be extinguished if we could tread the path of the spirit.

(1) There is the flame of avidya—Unhappiness is born of unrest. And this will not cease until there is knowledge of the "elements" and the Ideal,—a knowledge of the Dharma. "Know thyself",—was also the burden of the teaching of the Greek Yogi—Socrates.

(2) There is the flame of hate—Hate and hinsa do not help. They retard evolution. Buddha says thoughts are "internal forces". A profound truth! Hate, anger, malice, passion, hinsa,—are forces of disintegration and destruction. The world needs forces of rejuvenation and regeneration,—forces that would beautify and build.

(3) There is a flame of *Ahankar* and selfishness—the illusion of the "I" must go. Egoism is the great enemy of spiritual life. If we would be helpers of Evolution, let us strive to rise above personal plane. Spirituality is impersonality.

Our Vesak Number

An ideal Vesak Gift to Friends

Will be issued

ON THE 15th May, 1932

It will contain special articles
from world-famous men of letters
and

Some beautiful Art Pictures
relating to Buddhism

Single Copy Cents 50

Orders will be executed strictly
in rotation

Book Your Copy Early

N. B. There will be no issue for April.

JETAVANA IN PALI CANON

By Tripiṭakācārya Bhikkhu Rāhula Sankrtyāyana

(Continued from last number)

Gandha kuti' Pirivena.—This was the courtyard in front of the Gandha kuṭī. In it, a place, it seems, was reserved for the Buddha, where a seat for Him was erected (108). In the enumeration of the Buddha's afternoon doings, is given the following:—"Thus after finishing his after-meal performances, if he wanted to wash his body, he would go to the bath-room. The waiter would bring and place the Buddhāsana (Buddha's seat) in the courtyard of the Gandhakuṭī. The Blessed One, having donned the red loin cloth, and bound the waist-band, wearing the upper garment with one shoulder left uncovered, would proceed there and take His seat. He would remain in meditation for a while. Then the monks would come up to him. Some of them would ask him some questions on different subjects such as meditation; others would wish to hear a religious discourse from him. The Blessed One, fulfilling their wishes, would thus finish His performances of the first watch of the day."

From this we can judge the importance of the Gandhakuṭī Pirivena, and also the sanctity of the place where Buddha's seat was regularly placed. A place of such hallowed amenities, it is natural to expect, may have been marked in some way or other in later times. Now turning to the Archaeological Report (98), we find Sir John describing the Stupa *H* in these terms, namely, "Of the Stupas *H*, *J*, and *K*, the first mentioned seems to have been invested with particular sanctity; for not only was it rebuilt several times,.....but it is set immediately in front of the temple No. 2, which there is good reason to identify with the famous Gandhakuṭī, and right

in the midst of the main road which approaches this sanctuary from the eastThis plinth is constructed of bricks of same size as those monasteries (of Kushāna period)". Comparing this statement with the above we can easily understand why this place was 'invested with particular sanctity'. Its situation and other details carefully considered, there can be no doubt that it marks the place where Buddhāsana used to be set as aforesaid, and where in later times was built this—"Buddhāsana Stupa".

Buddha's chief abode inside Jetavana was the Gandhakuṭī; so it is in the courtyard of Gandhakuṭī that Buddha used to deliver his discourses to his both monastic and lay disciples. It was in this courtyard that Visākhā's valuable ornament (*Mahālatapasādhana*) (99) was left behind by her maid; and afterwards Visākha decided to build a Vihāra laying out its value. It is possible that this place also was commemorated in later days, after it was connected with the Pubbārāma, another well known monastery in Srāvastī. May I suggest that the small stupa *J* marks the spot where the ornament was left. Of this stupa Sir John Marshall says:—"This stupa is coeval with the three buildings (of Kushāna period) just described". This incident of Visākhā's ornament is mentioned in Vinaya too (100).

For the bath room, we should search in the Gandhakuṭī courtyard. In N. 97, Buddha's bath room is mentioned. In Jetavana there used to have been a Janthāghara (hot-bath-room), but this Nahāna-kotṭhaka seems to have been

99. Ang. N. I: 14. 100. Pacitti ix: 2. 101. Arch. S. I. 1910-11, p. 10. 102. Udana 8: 6.

reserved for Buddha himself; so it could not have been a large one. Also, it is reasonable to suppose that it was in close proximity to the well, because in ordinary circumstances, water is in no other way easily accessible. The stupa *K* answers these requirements quite well. Of it. Sir John says:—

“The character.....is not wholly apparent. It consists of a chamber, 12" 8" square, with a paved passage around enclosed by an outer wall. The floor of the inner chamber and the passage around it are paved in bricks of the same size (13" x 9" x 12½" of Kushāna period) as those used in the wells. In all probability it was a stupa with a relic chamber within and a paved walk outside; and the outer wall was *added* at a later date. A few feet to the south-west of this structure is a carefully constructed well, which appears to be of a slightly later date than the building *K*.....The bricks are of the same size as those in the building *K*”

The Gandhakuṭī Pariveṇa was an open courtyard, large enough to accommodate thousands of people, who used to congregate in order to listen to Buddha's discourses. There may have been separate divisions detailed for monks, nuns, laymen and laywomen to assemble. In one of the ancient texts of Sutta Piṭaka there is a description of a congregation held in the newly constructed 'Rest Hall' at Paṭaligāma (Patna). It says—"The Blessed One, having entered the Rest Hall, seated Himself facing east by the centre pillar. Bhikkhu Saṃgha also, having washed their feet, entered the hall and seated themselves facing, east, close to the western wall. The position they took was in front of the Blessed One. The laymen of Paṭaligāma also seated themselves, by the western wall, facing west, with the Blessed One before them."

This, I think, was the general rule in regard to all the congregations; and the same was, no doubt, observed at Jetavana too. Thus it would be clear why Buddhāsana stupa is not erected quite close to Gandhakuṭī. The ground between the Gandhakuṭī and the Buddhāsana—the narrow terrace close to Gandhakuṭī excepted—provided accommodation for Bhikkhu Saṃgha; the ground to the east of Buddhāsana provided space for lay disciples. Looking at the map, we observe that the breadth of the place from the stupa *K* to the wall of the monastery *G* is only 80', which, however, is not commensurate with the necessary space for a large gathering. Therefore, I am inclined to think that the monastery *G*, though it is supposed to belong to the Kushāna period, is probably a later addition. During the time of the Buddha the whole space stretching from the Gandhakuṭī to the gate was, in all likelihood, not occupied by any permanent building.

Gandhakuti.—As regards the identification of this building, we have already seen that:—

- (1) it was in the centre of Jetavana;
 - (2) its door was towards east;
 - (3) near it was a well, where we noticed people going to drink water;
 - (4) near that well was a bath-room;
 - (5) before it was a spot where Buddha's seat was placed; and
 - (6) in front of it was the gateway.
- Further I shall show that

(7) just outside the gate was the Jetavana Pokkharani, which I have identified with the depression of the field No. 487, which identification tallies with the Chinese traveller's statement.

If we look at the map of Jetavana, we can at once conclude that monastery marked No. 2 is none other than the Gandhakuṭī. It answers all the requirements; and the great Cunningham was quite a correct when he identified it with Gandhakuṭī. In regard to the exact size of the Gandhakuṭī, we possess no information. But there is one thing of which we can be certain; and that is that it was meant for only Buddha's use. So, its size cannot be anything very much. In Vinaya (103) we are told what the exact size of a kuṭī is,—a kuṭī which is allowed for the use of a monk. A transgressor of the rule has to undergo a disciplinary punishment for the crime so committed, which is called Saṃghādisesa, the second in the order of the monastic penal code, and the sixth in its own class. According to this authority, the measurement of a kuṭī should be "in the length 12 spans, from the Buddha's span, and in the breadth 7, inwardly". The text itself explains it further to say that it is 12 spans from the outside measurement, and 7 spans from the inside measurement. Its commentary says, "Buddha's span means now 3 spans of a medium sized man, or one and a half cubit from the carpenter's hand.....Inward measurement means not taking the outer face of the wall and measuring it with its inner surface".

This shows that the measurement of a kuṭī should be 12 square spans from outside and 7 square spans from inside. If we take the ordinary span, then the measurements of course, would be, 8" x 8" and 4 2/3" x 4 2/3", respectively. But here the Aṭṭhakathā says that the Buddha's span measures three times the length of the ordinary span. For the present we are not going to discuss the possibility or otherwise of this theory.

Taking it as correct, we arrive at the measurement of the Buddha's kuṭī or Gandha kuṭī as follows: the outer size 24" x 24" and the inner size 14" x 14". I have no exact measurement of the monastery No. 2 with me; but judging from the marked area in the map it does not seem to be very far from the above finding. The door of Gandha kuṭī had panels; how many, we cannot say. But in the Barhut relief, half of the lower portion of the door is closed by a panel; the upper half portion is quite open. Shall we infer from this that the single panel was divided in the midway, thus making it into two, so that each may be moved separately. In Aṭṭhakatha, Gandha kuṭī door is mentioned under different circumstances. Buddhaghosha, in his Majjhima Aṭṭhakathā, says that when the Master, after staying at Jetavana, wanted to go to Pubbārāma, He would make a sign for the arrangement of the bedding etc. Then the elder Ānanda would sweep the Gandhakuṭī and collect the refuse to be thrown away. When he had to go out for his alms, then he would, after attending to his body, enter the Gandhakuṭī, close the door, and sit in meditation, in the morning. When He had to go out for alms along with the monks, then He would leave the door of the Gandhakuṭī half-closed. When He wanted to start on his wandering tour, then he would take on two more robes, and ascending the walking terrace, walk to and fro, from east to west".

To close the door from inside, there was a pin with a bolt (104). Among the furniture inside the bed is already mentioned.

Dvarakotthaka—The gateway of Jetavana is called Dvārakotṭhaka (106).

It was built, as already stated, by the prince Jeta. It stood in front of the Gandhakuṭī, as would be clear from the Dhammapadaṭṭhakathā (107). It says:

“Once the lay disciples of other sects took an oath from their children that they would not bow down before a Buddhist monk nor enter a Buddhist monastery. Latterly, however, these children while they were playing near the outer gateway (Bahiradvāra koṭṭhaka) of Jetavana, felt thirsty, and sent one from among them to Jetavana to fetch water, himself having quenched his thirst. He proceeded thither; entered the vihāra; worshipped the Teacher; and related to the Teacher everything he knew. The Teacher asked him to drink water and to send others also to drink there”.

This quotation and the previous one make it clear that the gateway was in front of the Gandhakuṭī door, inasmuch as anyone entering Jetavana had to confront Buddha, if Buddha was at that time sitting outside the Gandhakuṭī. Before we can fix its position, we have to fix the position of the Jetavana Pokkharani.

Jetavana Pokkharani.—It was undoubtedly close to the gateway as we can gather from the Jātaka (108), which states:—“Once there was no rain in the country of Kosala. Crops were withering, tanks and lotus ponds drying. Jetavana lotus pond also dried, which was near the Jetavana gateway. The fish and the tortoises lay deep in the thick of the mud. While they were yet struggling for their life, crows, falcons, and other birds of prey were feasting upon them. The Teacher, seeing the plight of the fish and other beings, resolved that He should

move the cloud-god to rain..... While returning from Sravasti after his midday meal, He stood on the steps of the Jetavana lotus pond, and asked Ānanda to fetch his bathing cloth, that He wanted to bathe in the pond..... The Teacher wore round Himself one end of the cloth and covered His head with the other end, and still stood on the steps. Then appeared a small patch of cloud in the eastern sky, which was soon able to flood the whole Kosala country. Eventually, the Teacher bathed, and donned the red loin cloth.....”. From this we can gather that (1) the lotus pond was near the gateway and (2) there were steps (built of bricks) leading to the pond. It is also close to this pond and near the steps that Devadatta is said to have sunk. Devadatt’s story has been mentioned by both Fa Hien and Hieung Tshiang, although they say that Devadatta attempted poisoning the Buddha. The version of the Aṭṭhakathā is different from this, but the place of sinking is certainly the same (109).

Devadatta, having suffered for nine months, told his disciples at last that he wished to see the Buddha, and asked them to take him to the Buddha. They told him, “You always did wrong to the Teacher in your healthy days. Therefore, we cannot take you to him.” “Do not ruin me”. “I did wrong, it is true, by the Teacher; but he bears me no ill-will, even so much as a hair’s breadth. The Teacher has but the same feelings towards myself, Angulimāla, Dharmapāla, and Rāhula! Then the disciples took him out..... The monks at Jetavana heard that Devadatta was coming and informed the Teacher. The Teacher said, “O Bhikkhus, Devadatta will not be able to see me in this life”. Those who were carrying Devadatta, placed him

107. Dh. P. A. K. 22: 9.

108. Jataka 1: 8: 5. 109. Jataka 229.

with the stretcher on the bank of the Jetavana lotus pond and went down to take a bath. Devadatta got out of the stretcher and sat down, placing his two feet on the ground. No sooner his feet touched the earth than in the earth they sank; and sank himself, slowly and gradually, now upto the ankle, now upto the knee—the waist—the chest—the neck, until at last the chin was just touching the earth, when he spoke in the following terms:—"I take refuge in the Greatest of men, the God of Gods, the trainer of the human steer....." He went to Avīci, the lowest of the hells. After a period of one hundred thousand Kalpas, he will become Pratyeka Buddha.

We are not to concern ourselves with the historicity of this story; it is an old tradition. There was, however, a spot on

the bank of the lotus pond, marked as the venue of this event. Fa-Hien says that it was near the place where Canda sank, which was by the east gate of Jetavana, some 70 paces to the west of the royal road. Hiuen Tshiang says (110), "To the east of the convent about 100 paces, is a great chasm; this is where Devadatta went alive into the hell, after trying to poison the Buddha. To the south of this again, is a great ditch; this is the place where Bhikkhu Kokāli went down alive into hell after slandering Buddha. To the south of this, about 800 paces, is the place where the Brahmana woman Chancha went down alive into the hell after slandering Buddha. All these chasms are without any visible bottom (or bottomless pits)."

(To be Concluded.)

ANIMALS IN CHRISTENDOM

By S. Haldar, B. A. (Calcutta.)

Christians, who claim to possess a Divinely-revealed religion, confidently assert that their moral code is perfect and that code cannot be improved upon. As pious people they refuse to accept the modern view that moral principles, when they are true, are at bottom only registered generalisations from experience and that every sound code of morals must rest on experience alone.

Darwin has observed that sympathy for lower animals is one of the noblest virtues with which man is endowed. But kindness to animals is, in fact, a virtue of only recent growth in Christendom. Darwin has stated in his "Descent of Man" that sympathy beyond the confines of man, that is, humanity to lower animals is one of the latest moral acquisitions. Progress towards humanity has resulted from the growth of secular

education and scientific knowledge in the West. In the West, as the Rev. Dr. Walter Walsh has pointed out, the human brain has out-run the human soul. Science has given man power, while religion has failed to impart moral responsibility in equal degree." Dean Inge, a brainy minister of the English Church, hopes that the opinion will before long be generally held in Christendom that to kill animals for pleasure is barbarous and immoral. The good Dean says; "Deliberate cruelty to animals happily arouses almost as much indignation in this country (England) as cruelty to children. It is a spontaneous verdict of a newly enlightened moral sense to which organized religion, I regret to say, has contributed very little." Indeed the opening of many seasons of blood-sports in Britain is still celebrated by solemn

religious ceremonies. Of the prevailing state of things a lurid picture is presented by Dean Inge: "We have devastated the loveliness of the world; we have exterminated several species more beautiful and less vicious than ourselves; we have enslaved the rest of the animal creation, and have treated our distant cousins in fur and feathers so badly that beyond doubt, if they were able to formulate a religion, they would depict the devil in human form." Professor Haeckel has stated in "The Riddle of the Universe": "Christianity has no place for that well-known love of animals, that sympathy with nearly related and friendly mammals (dogs, horses, cattle etc.) which is urged in the ethical teaching of many of the older religions, especially Buddhism. Whoever has spent much time in the south of Europe must have often witnessed those frightful sufferings of animals which fill us, friends of animals, with the deepest sympathy and indignation. And when one expostulates with these brutal 'Christians' on their cruelty, the only answer is, with a laugh; 'But the beasts are not Christians.'" Anatole France has exposed, with his withering satire, this unhappy aspect of Christianity in describing M. Duchailu's complaint of the gorilla: "That gentleman shot a female gorilla. She died clasping her young one to her breast. He tore the young animal from its mother's arms and dragged it after him across Africa to sell it in Europe. But it gave him just cause for complaint. It was unsociable. It preferred dying of hunger to living in his society and refused to take food." In this connection Anatole France has thus alluded, with a special reference to China, to the colour prejudice which permeates the Christian nations of the West: "It is generally acknowledged that the yellow races are not sufficiently advanced to

imitate the white so exactly. It is regarded as doubtful whether they can ever rise to such a height of moral culture. How it is possible for them, indeed, to possess our virtues? They are not Christians."

In point of morality the English people take a high place in Christendom. How are animals treated in Britain? Take fox-hunting which has been described as "the most brutal sport conceivable." Foxes are preserved in order that they may be hounded to death at particular seasons by the wealthiest men and women of England. As Mr. H. B. Marriot Watson has observed, "fox-hunting is framed to produce the maximum of torture to the quarry." An Anglo-Indian daily paper wrote in 1913: "That hunting the fox is not antagonistic to Christianity is the considered judgment of the Archbishop of York, and it has no doubt brought considerable relief to the more thoughtful minds of Yorkshire Tory squares." The *London Nation* referred, in September, 1920, to fox-hunting as "an institution deep rooted in the soil of England, as vital as her cathedrals and as fortifying as her good roast beef." A sad feature of fox-hunting is observable in the fondness shown for it by English women. The *Westminster Gazette* wrote in 1921: "In probably no branch of sport wherein she enters the lists with mere man has woman made her presence more felt or attained a higher position than in fox-hunting." The same spirit of cruelty affects children. As Sir Rider Haggard has observed: "The common idea of amusing the English boy is to give him a gun and send him out to kill." In a popular book for English children by Walter de la Mare one comes across these edifying sentiments:

"Hi! handsome hunting man
 Fire your little gun,
 Bang! Now the animal
 Is dead and dum and done.
 Nevermore to peep again, creep again.
 leap again.
 Eat or sleep or drink again, O what fun! "

We have referred in particular to fox-hunting, but other British sports like rabbit coursing and stag-hunting are also associated with butchery. Truly did a writer observe in the *Lady's Pictorial* in 1918: "A nation that is brutal to helpless animals is uncivilized and a people who can endure the sight of ill-treated beasts must lack the qualities which make them to be respected."

How does all this square with the idea that Christianity is a religion of Divine origin or with the claim that it is a religion of love? The answer is to be found in the very first chapter of the first book of the Old Testament, where it is said that God gave man dominion over all living animals. Catholics have to obey the Church absolutely and to accept without question the Church's interpretation of Holy Scripture. According to the Catholic Church animals have no souls like men. Pope Pius IX refused to give his sanction to a society for the prevention of cruelty to animals on the ground that it was an error to suppose that Christians owed any duties to dumb animals. Even a greater philosopher like Descartes held the opinion that man only has a sensitive soul, not the animal.

"It is indeed a lamentable circumstance," wrote the late Rev. Walter Walsh D. D., "that theological dogmas should obstruct the free and full flow of humane sentiment and incalculably delay the Republic of all living beings." Happily the influence of theology which, to borrow the words of the historian Lecky, for centuries numbed and paralysed the intellect of Europe, is yielding, slowly but steadily, to the superior potency of scientific knowledge. "Parsondom", as George Meredith used to say, "has always been against progress." But orthodoxy is losing power in the West. Sir Arthur Quiller-Couch has said: "In our hearts we all know it: that orthodoxy is, with many, a lie of the soul." Bernard Shaw has recorded his observation that English people now find golf more stimulating than church-going. Professor F. C. Burkitt wrote in the *Hibbert Journal* for January, 1930: "We hear on all sides of 'the decay of organised religion,' and similar phrases: the latest episcopal pronouncement, the recently published charge of the Bishop of Southwark has been courageous enough to declare that the main cause is intellectual, intellectual dissatisfaction with the old formulation of Christianity." Father Rickaby, S. J., has made the pronouncement on the authority of his infallible Church: "We have no duties of charity, no duties of any kind, to the lower animals, as neither to stocks and stones." But educated Europeans and Americans of the present day have discarded such outrageous sentiments

THE BUDDHA AND VIVEKANANDA

By Swami Jagadiswarananda

In recent years, if not before, the modern world has heard about Swami Vivekananda and his master Sri Ramakrishna, through the immortal pen of Monsieur Romain Rolland, the world famous French savant and thinker. So it is a sort of natural inquisitiveness on the part of the reading public to know

the attitude of Vivekananda towards the Buddha. The Swami's English disciple, Sister Nivedita, has rendered full justice to this subject in her master-piece, "The Master as I saw Him".

She writes—"Chief of the intellectual passions with the Swami was his reverence for Buddha. Again and again

he would return upon the note of perfect rationality in Buddha, who to him was not only the greatest of Aryans but also the one absolutely sane man that the world had ever seen." "How he had refused worship! Yet he drew no attention to the fact that it had been offered." 'Buddha' he said 'was not a man but a realisation (the highest). Enter all ye into it. Here receive the key.'

Once in his boy-hood he was 'seated in the room that formed his study, meditating' when suddenly there appeared before him Lord Buddha with His deeply Calm and Serene face. He 'rose from his seat and prostrated himself before his visitant'. Then he stood still, lost in an awestruck gaze. Suddenly it seemed as if the form before him were about to speak. But at this, a fit of terror overcame the boy and without waiting to hear, he slipped quietly out of the room and closed the door behind him".

The moment he was initiated into Sanyas his first act was to hurry to Bodh-Gaya and sit under the great tree saying to himself 'Is it possible that I breathe the air he breathed? That I touch the earth he trod?' At the end of his life again, similarly, he arrived at Bodh-Gaya on the morning of his thirty-ninth birth-day (the year he passed away) with Mr. Oka Kura, the famous Buddhist thinker and Art-critic of Japan who came to India in order to consult with Swami Vivekananda to convene a Parliament of Religions in Japan like that of Chicago where he was unanimously the greatest figure. Sister Nivedita has written a beautiful introduction to Mr. Oka Kura's book—"The Ideals of the East."

In the Belur monastery (the Head Quarters of the Rama-Krishna Mission)

on the banks of the Ganges near Calcutta, in his room is still preserved a big metal image of Buddha. Vivekananda said—"Buddha is as perfect in reason as wondrous in compassion and renunciation. He was quite untouched by the vulgar craving for wonders. He freed religion entirely from the argument of the supernatural and jugglery. Buddha is a moon amongst men and I am the servant of the servants of the servants of Buddha."

But why the personality of Buddha held him spelt bound? It is because he saw Buddha qualities in his Guru—Sri Rama Krishna. "Buddha-hood is an achievement, not a person, the highest realisation of spiritual life which is called" Nirvikalpa Samadhi in Vedantic,—phraseology, said he, "for a moment's compromise Buddha would have been worshipped as God all over Asia during his life-time, but he refused worship till his last breath."

Buddha was the greatest preacher of self-sacrifice, equality and highest moral ideals. He was the marvellous organiser. Though he denied Gods and Vedas of Hinduism he preached Advaitism to masses in popular language. Buddha brought to public light the Upanishadic truths from its little Home of Aryavarta and broadcasted them to the masses. [Not all the Upanishads anterior to the Buddha—Edd] The Greater India Society of Calcutta with Doctor Rabindranath Tagore as its Purodha with a band of learned scholars is busy with the extension of Culture and History of Greater India. It is Buddha and the Buddhists who are the actual creators of Greater India. Buddha made Asia one and aryanised the whole of Asia by starting the gigantic social movement and with the greatest force of love unified

half of humanity. The modern Hinduism with its big paraphernalia of ritual, worship, temples, tantras and Purans are mostly post-Buddhistic. "The big Hindu Temple at Puri (Orissa) with trinity of Jagannath, Subhadra and Balaram was originally a Buddhist Temple with Buddha, Dharma and Sangha.

There is much affinity of culture between the Indians and the Ceylonese. Bengali Prince Vijaya came to Ceylon with many Bengali men and women. He and his successors ruled over the aborigines of Ceylon. I have found out so many common words between the Bengali and the Sinhalese languages. The Bengali and Sinhalese people have even now so much similarity between them. Then came Asoka's son and daughter—Mahinda and Sanghamitta with Buddhism. The Tamils who form one-third of Ceylon population are Indians with their customs and religion. Ceylon in its population, culture and religion is wholly Indian, yet

it is so much different. Swami Vivekananda and we, the monks of the Ramakrishna Mission plead for the re-union of these two countries—India and Ceylon. The thing is we both have forgotten our glorious ancestry though we descend from the same fore-fathers. Let the young Buddhists and the young Hindus embrace one another as children of the same ancestors. Let them unite again in a bond of family-relation and forget all dissensions. The Ayurvedic system of medicine which the Sinhalese people love so much is totally Indian with its literature even now in Sanskrit. Swami Vivekananda who landed, after his historic speech in the Chicago Parliament of Religions, first in Colombo has delivered the same message which is a reminder both to the Indians and the Sinhalese to unite in the name of Buddha.

Next time we shall write on Buddha and Shankar and try to dispel the misunderstanding which Some Ceylonese Buddhists cherish against Shankar by showing similarities between the Philosophies of both of them.

DEVANAGARI EDITION OF THE PALI TIPITAKA.

(Professor Vadekar sends us the following information regarding the proposed publication of Tipitaka in Devanagari character.)

The Devanāgarī Edition of the Pāli Tipitaka would cover nearly 15,000 pages of the Demy Octavo size, distributed over 45 volumes like the Siamese Edition. Every volume would cover nearly 340 pages. The total number of Demy Octavo forms of all volumes would be 1,875. The composing, printing and paper charges of one form (1,000 copies) with type as illustrated in the four specimen pages, are Rs. 21 per form. This

means a total cost of Rs. 39,375 for printing. If the 45 volumes are bound in full cloth with titles printed in ink on the back the charges are Rs. 300 for one volume of 1,000 copies. Thus the total cost of binding would be Rs. 13,500 and that of the entire edition of 45 volumes, 1000 copies each, would be Rs. 39,375 + Rs. 13,500 = Rs. 52,875. If the set be priced at thrice the cost price (this is the usual practice which gives $\frac{1}{3}$ to the printers, $\frac{1}{3}$ to the editors and $\frac{1}{3}$ to the booksellers and the management of the sales) all the copies, if sold, should fetch Rs. 1,58,625. Thus the selling price of every volume will be Rs. 3-8-0 or that

of the entire set of 45 vols. Rs. 150, which is nearly the one-third of the price charged by the Pāli Text Society. Yet it should be remembered that this a *liberal* estimate of a *liberally* calculated extent of the volumes (which will in fact be something less than 15,000) for 1000 copies only. If we print 2,000 copies or lessen the number of volumes or print the books of the Abhidhamma-pitaka algebraically (!) like the Pāli Text Society, the cost of the edition will be greatly

diminished and a set could be given—say for Rs. 120. If *Visākhās* and *Dhamma-rājas* (blessed be their names!) come forward to help us by their *dharmadāna* all the volumes of the Tipitaka could be given—who knows?—for as many Rupees—thus the Sambuddhāgama will come within the reach of all Bhikkhus, Upāsakas and the Pothujjanas! (All communications to Mr. R. D. Vadekar, Bhandarkar Oriental Institute, Poona (4), India.)

GLEANINGS

Buddhism can Regain India's lost Glory.

The Hall of the Ananda Vihara at Lamington Road (Bombay) was overcrowded on Sunday the 13th December, when Madame Sophia Wadia delivered a lecture on "Buddhism—Bodhi Dharma". The lecture was organised by the Buddha Society and Dr. A. L. Nair president of the Society and the founder of the Vihara presided.

Explaining at the outset what "Bodhi Dharma" meant Madame Sophia said that it was "the Religion of Wisdom as distinguished from the religion of knowledge or what was preached by the priests or found in books. This religion of wisdom was a matter of belief, feeling and sentiment. It was a religion that gave light and eternal contentment.

Stressing the need of the religion of wisdom Madame Sophia asked why it was that in spite of the lot of knowledge that man possessed at present the world was suffering. Why it was that they found intellect opposing intellect, science opposing spiritualism, one community fighting with another and one nation trying to suppress the other. She declared that it was due to the fact that man had forgotten the religion of wisdom which liberated thought and brought about the unity of castes and creeds.

The speaker then observed that it was the Dharma of Buddha or the religion of wisdom that was preached by Lord Buddha. He showed the most practical and easy way to "Nirvana". The speaker exhorted the audience to break all the fetters of limited thought and to free it. Then alone they would be able to understand the religion of wisdom.

Madame Sophia further declared that "Bodhi Dharma" was the eternal immortal and imperishable religion. It was not something new that Buddha taught to the world. Before him there was a long series of Buddhas who were known as the Buddhas of confession, as mentioned in the Mahayana. In

order to understand Buddhism properly it was needed that they should also try to understand what had preceded Buddha.

Referring to the historical situation at the time of Buddha, Madame Sophia observed that when Buddha began to preach his religion superstition, corruption and degradation were rampant in India, Religion was not a matter of life and practice to the people. They were caste-ridden, and they were engaged in terrible animal sacrifice. It was in fact a very difficult situation with which Buddha was confronted. But he was able to see it clearly and to fight it out. He replaced the superstition and degradation that was prevalent with utmost harmony and unity. The latter development of the Maurya Empire and the great work of Asoka were the fruits of his great and successful effort and she believed that the teaching which once saved India would again save her and make her again the great Aryavarta, the glorious land that it was in the days of Buddha.

Giving a few practical points of the teaching of Buddha which they could follow in their daily life the lecturer recalled the advice of Buddha to his Bhikkhus in his saying "Be ye lamps unto yourselves Oh, Bhikkhus". That saying, said the speaker, symbolised the teaching of Buddhism. One of the main achievements of Buddhism was that it did away with the priest class. The Buddha Bhikkhus were not a privileged class. If there was any privilege it was the responsibility on them to keep the teaching of their Lord alive. They were asked to seek knowledge and not to accept any thing passively. Theirs was a virile and vigilant possession. Self-shining and Self effort were the two points which were emphasised most by Buddhism. A Bhikkhu was not a man who necessarily wore the garments of a monk but he was one who understood the inner man and sought knowledge.

The speaker concluding exhorted the audience to begin that task from within themselves not by merely lip homage to that teaching but by assimilating the good points of that teaching. To look within, she said, is the first step to "Nirvana." Their effort should be to find out the method to achieve it. And that method was also shown by Lord Buddha in his injunctions to his disciples wherein he asked them to shun ignorance and illusion and not to accept anything blindly even if it came from the lips of Buddha but to accept that thing only which illuminated their minds and gave satisfaction to their heads and hearts even if it came from the lips of a child.—*Bombay Chronicle*

Lord Buddha's Contribution to world progress.

"No where in the history of the world before Lord Buddha do we here any teacher of religion who was ever filled with such an absorbing sympathy and love for the suffering humanity. Few centuries after him we hear of wise men in Greece - Socrates, Plato and Aristotle—but they were only dry thinkers and seekers after truth without any inspiring love for the suffering multitude..... For the first time in India Buddhism offered a universal religion based on the equality of rights and privileges of all mankind. I wish in these days of communal and minority dissensions. Lord Buddha has once more appeared with his begging bowl and preached his Dharmacakra again Buddhism has not only influenced the religions and philosophical literatures, manners, customs and ideals of Hinduism, but it created a great art for the first time in India. Though other types of art have been created in course of time the remains of Buddhist art in India Burma, Ceylon, Japan and China may hold its own even at the present day with art creations in any other country. The institutions of democracy probably originated for the first time in India in the regulation of Buddhistic monastic order. It was the inspiration of Lord Buddha's religion that made a monarch like Asoka who lived the life of a humble beggar for the good to his subjects."—*Professor Surendra Nath Das Gupta in his address at the Buddhist Convention at Sarnath.*

A Buddhist Hospice in Japan.

A number of Western Buddhists have been coming to Japan of late with the desire of studying

Buddhism, especially Zen meditation. The difficulty is that there is no suitable place for them to stay. Their spirits may be willing, but their bodies cannot stand the regime of temple life and the hostels are too expensive and not suitable. Now it is proposed to build a simple house as a Buddhist Hospice where such students may come, pay what they can afford, and have a quiet place with simple but comfortable quarters where they may study and practise Buddhism. It is stated that the establishment of the Hospice is for the purpose of initiating Western people into Oriental religion and culture and thereby to bring about a better understanding and sympathy between East and West.—*Eastern Buddhist* (For particulars apply to Dr. D. T. Suzuki, 39 Ono Machi, Koyama, Kyoto, Japan)

On The Threshold of the New Decade.

The building up of its remarkable scientific material and the extension of the Urusvati Himalayan Research Institute Museums both in New York and in Nagar should prove splendid accomplishments of the coming decade. The translation of the Tibetan treatises and other oriental manuscripts promise to provide for western science study into heretofore inaccessible fields. Plans are also under way for extending the series of lectures presented yearly and dedicated to the problems of science and to the dissemination among the people of the urgent and immediate problems before science. Urusvati will also continue the publication of its Journal which has been acclaimed with unique success. Thus through the cooperation of all who have at heart the interests of scientific advance, it is anticipated that these great measures will be fulfilled.—*Professor Nicholas Roerich.*

Mrs. Besant's Future

We see it stated that Mrs. Besant considers her work in this life is over, "but that she will be coming back immediately in a Hindu body to continue her work for the building up of a greater India". By what means she knows this startling fact is not revealed, but presumably she has received a message from "the Masters". Truly, there is no limit to the folly of which the human mind is capable when once the path of reason has been abandoned.—*Literary Guide* for December.

Y. M. B. A. HONOURS ITS PRESIDENT

Largely Attended Dinner on the 16th Ult.

The Association's Headquarters at Borella, where the dinner in honour of Sir D. B. Jayatilaka was held, was beautifully decorated and covers were laid for about a hundred and twenty-five, among the guests being a number of ladies. The Hon. Mr. D. S. Senanayake presided and had on his right Sir D. B. Jayatilaka, Lady Bourdillon, the Hon. Mr.

A. F. Molamure, Mr. Nissanka, Mrs. A. C. G. Wijeykoon and Mrs. W. A. de Silva. On the Chairman's left sat Sir Bernard Bourdillon, Mrs. A. F. Molamure, Prof. Geiger, Dr. Paul Pieris, Mrs. Geiger, Mr. W. A. de Silva, Miss Sita Molamure and Mr. A. C. G. Wijeykoon.

The repast over, the Chairman gave the loyal toasts which were duly pledged.

Chief Guest

Mr. Sri Nissanka then proposed the toast of the Chief Guest, Sir D. B. Jayatilaka. They had assembled there, he said, under the roof of Y. M. B. A. to do honour to its chief, and it was, therefore, but meet that the task of proposing that toast should have been placed upon young shoulders. (Applause).

He wished to assure His Majesty and the representative of His Majesty's Government, who was present with them, that the selection of Sir Baron for a Knighthood was a happy one, and that in honouring him the King had honoured three million of the Buddhist population.

It was a distinction which was appreciated not only by Buddhists of this country but people of all races and all communities. There were many of them who remembered their guest's eminent services to the country in the field of education both at the Dharmaraja College, Kandy, and at the Ananda College, and it must be a source of gratification to him that a distinguished alumnus of Ananda College, Mr. G. K. W. Perera, now adorned the State Council.

Mr. Nissanka then went on to recall how Sir Baron having jilted his old love and plunging into the dangerous waters of politics, shared the prison cell in the service of his country. (Applause). He referred to his visit to England in that connection and his return to restore good feelings as between a misguided Government which had lost its head, and the governed. Today he stood out of the prison cells a gilded Knight of a far-flung Empire.

Continuing Mr. Nissanka said that he hoped that if the day were to come

when Sir Baron found himself on the horns of a dilemma, when he might be placed between the Scylla of the Government and the Charybdis of the country's interest, he would throw his lot with the country, to which he owed so much, and to which he owed his first duty. (Applause).

Referring to his association with the Y. M. B. A., Mr. Nissanka said that the Y. M. B. A. would be nothing without Sir Baron, and they also might be permitted to say that they might not have a Sir Baron without the Y. M. B. A. and it would be as its President that his name would go down to posterity, (Applause) Mr. Nissanka before concluding made a touching reference to the late Mrs. D. B. Jayatilaka.

Sir D B Jayatilaka's Reply

Sir Baron in reply said, that it was a difficult task he had to perform. It was on an occasion like that that one realised the inadequacy of the language which one could command to express one's thoughts

and feelings. When he looked round that very large representative and distinguished gathering he could not but feel greatly touched by that demonstration of goodwill and affection that had been shown to him by the members of the Young Men's Buddhist Association and their friends.

He thanked them very sincerely and very deeply, but he could not find words sufficiently expressive of his feelings that would suit the occasion. He could only repeat again and again that he was very grateful to them.

Possibly that was the only thing they expected him to say that night. But if he stopped short and sat down by merely saying "thank you," perhaps, it would be ungracious on his part. He would not go on talking about the Y. M. B. A., its small beginnings and its progressive activities or the guests because he would be treading on others' grounds, and he would therefore venture to talk on the theme of the toast. (Hear, hear). He had not reached "anecdotal" yet but he thought he had reached that stage when he could speak of himself with impunity, without exposing himself to the charge of being egotistic.

He began life at Dharmaraja College, Kandy, and if he had been achieving anything in life, it was due to the fact that he made a very good beginning. (Applause). He made that beginning when he accepted the headmastership of that institution.

His people had other ambitions for him but he had made up his mind not to enter the Government Service. (Hear, hear). But in spite of that determination, he said he nearly fell a victim once, when being tempted to secure a Government job he applied for a vacancy for a clerk in the Forest Department, and had an interview with the Head of the Department at that time, one Mr. Clark. That gentleman questioned him as to what he was doing at the College and after he had given him an account of himself Mr. Clark turned to him and said "My young man, you go back to your College and continue your work, you are too good for this job". Even now he felt grateful to that good Englishman—a highly educated and cultured man—for what he had done. (Applause) That was the first and last attempt he made to join the Government Service,

Mr. Senanayaka: Are you not in it now?

Sir Baron: Some people think so. But I am still in the service of the people. Continuing he said that he joined Dharmaraja College on a salary of Rs. 60 a month and with no prospects. Before he took up the post, he was worried by an anonymous writer that the coffers of the Society conducting the College did not contain a red-cent, and he found it to be true. There was the school, not recognised by the Education Department, struggling for an existence, most of its pupils being overgrown boys

not admitted elsewhere, and with one assistant teacher who was paid the "magnificent" salary of Rs. 20 a month. He undertook the task and struggled for years at his work and that struggle inured him to hard work. (Applause).

"It was a bitter experience at times but it was really the making of me."

After that work in Kandy I never felt for a moment afraid to undertake any difficult task, and that was why I said that I really made a very good beginning."

He worked for 7½ years at Kandy, the school made good progress, and he left it with an attendance of about 200 boys and some Rs. 2,000 to the credit of the school, (Applause).

Sir Baron then passed on to an account of his association with the Ananda College. One great significant fact was that those who were trained at Ananda and Dharmarajah Colleges during those days were today fulfilling their duties honourably for the welfare of the country. Continuing he said that he considered that the honour bestowed on him by His Majesty's Government was in recognition of the position he occupied in the State Council.

Before he concluded he made an appeal to all Buddhists and other friends to help the Buddhist inmates of two very deserving institutions to have a Shrine Room for purposes of their religious devotions. He referred to the Leper Asylum at Mantivu and the Tuberculosis Hospital at Kandana.

In conclusion he said that Mr. Nissanka had remarked that his name would go down to posterity in his association with the Y.M.B.A. He (the speaker) desired for no better fate than that. He considered the Y. M. B. A. as one of the most important works with which he had been connected. It would be false modesty if he denied that he had done his best for it and he hoped to do whatever he could to promote its interests in future. (Applause.)

"The Guests"

Welcoming the guests, Mr. Molamure said that he did so wholeheartedly, and was very glad that they had honoured them in taking part with them in doing honour to their Chief. Among them were their distinguished guests Sir Bernard Bourdillon and Lady Bourdillon. So far as they were concerned in Ceylon, Sir Bernard was the live wire of the Government Service, very much alive if they knew them well. At times they did feel that it would be better for us if he (Sir Bernard) went to sleep once in a way, (laughter). As a live wire and as Chief of the Government Service he (the speaker) sincerely hoped that Sir Bernard would respond to their aspirations and their hopes in the conduct of the Government of this country. (Applause.)

The next guest he spotted out was the bearer of a name with which they were accustomed to associate high learning in the Eastern classics. He referred to Professor Geiger, also Mrs Geiger, who had come to teach them their own mother tongue. They hoped that when Professor Geiger went away their Dictionary would have been completed and their knowledge would be improved. Continuing, Mr. Molamure referred to Messers. Wijekoon and Balasingham, the Directors of the State Mortgage Bank, to whom they would soon be greatly indebted (laughter) and who might be good enough to hold the Association over a stile whenever necessary. He also referred to Dr. Paul E. Pieris, another distinguished Ceylonese, who insisted that they should trust him, whether they were living or dead (laughter.) Knowing the Public Trustee as they did he had no doubt they had the fullest confidence in him.

Chief Secretary Replies.

Sir Bernard Bourdillon in reply said that his wife and himself and all their other guests felt very highly honoured at being asked on that occasion to join them in congratulating their President upon the honour which His Majesty had been pleased to bestow upon him and he felt it a very great honour to be called upon to respond to the toast of the guests which had been so eloquently proposed by Mr. Molamure.

Proceeding to touch on the social activities of the Y. M. B. A. Sir Bernard referred to the most excellent work done by the Association in connection with the 1930 floods. Referring to Mr. Molamure's description of Sir Bernard as a live wire, he said

THE MAHA BODHI

JOURNAL OF

THE MAHA BODHI SOCIETY

ESTD. 1892

ANNUAL SUBSCRIPTION

India, Ceylon, Burma Rs. 4

America doll. 2

Europe Shillings 6. Far East yon 4

Applt to:—

The manager,

4A College Square

CULCUTTA.

that the term had got a double meaning, because his experience was that live wires were usually unpleasant things to come into close contact. (Laughter) About the honour that had been conferred upon Sir Baron he did not think that any of the explanations suggested that night were true explanations. Sir Baron had got his Knighthood not because he was the Leader of the State Council or because he was a Buddhist

but because of the eminent public services he had rendered to the country for a great number of years. While congratulating His Majesty on having made such a wise choice the criticism that he would venture to make was that that choice had not been made earlier. (Applause.)

That Sir Baron would be the Leader of the State Council was a foregone conclusion. It struck him that while Sir Baron was the President of the Y. M. B. A. he (Sir Bernard) had been the President of a Y. M. C. A. and while Sir Baron was the Leader of the State Council, he (the speaker) had been the Leader of the Iraq Legislature. (Applause.)

Women's Tribute

Mrs. A. C. G. Wijekoon, replying to the toast on behalf of the ladies, said that they considered it not only a pleasure but also a privilege to join them in honouring one who was so thoroughly deserving of honour. Sir Baron was one who was held in the highest esteem not only by the men but also by the women of this country. (Applause.) She knew how keenly he was interested in the welfare of this country and in the education of both boys and girls.

Professor's Praise

Professor Geiger in proposing the toast of the Association said that he had known Sir Baron for many years and he spoke from the standpoint of a Professor who knew his subject well. (Laughter and applause.) He had learned a great deal from Sir Baron (applause) and it would be a great pleasure to him now to call him Sir D. B. Jayatilaka. They all knew and admired his profound and vast knowledge of the old Ebu Literature. Nobody could compare with Sir Baron in that respect. (Applause.)

They all felt that there was some mental connection between his scientific and political activities. He might conclude by expressing the hope that it might be allowed to Sir Baron Jayatilaka to work forward on the same lines as he had done before for many more years. (Applause.)

Mr. Rajah Hewavitarne briefly and humourously replied to the toast.

Dr. Paul E. Pieris next gave the toast of the Chairman and in doing so dwelt on the theme: "Remember your Leaders." If India with her 315 million people produced super-men, Ceylon with her 5 millions had, at any rate, produced men and among them a few leaders, who possessed the qualities of leadership such as courage to fight against vested interests, however fortified the opposition was.

The Chairman thanked Dr. Pieris for the generous terms in which he had proposed his toast. He referred to his constant association, for years past, with Sir Baron, in various activities and the inspiration and courage he had derived from contact with his great personality. (We are informed that the catering was done by the Y. M. B. A.—Edd.)

REVIEWS

REALM OF LIGHT—By Professor Nicholas Roerich, Roerich Museum Press, New York. pp 333. Price dollars 3/-

"The evolution of the New Era rests on the corner stone of knowledge and Beauty" is the watchword of Roerich, and it permeates through all his writings which now amount to six volumes. Roerich literature tends to one goal, namely, peace through culture and beauty; In this neatly printed volume "Realm of Light" are included Roerich's messages dating from 1899 to 1931 addressed to various bodies scattered over four continents. Associations he addresses are as varied in character as they are in their local habitations. Roerich's messages are welcome by religious, cultural and scientific institutions as well as periodicals. We are happy to find his Vesak message to the Y. M. B. A. published in *The Buddhist* is also included in this very interesting anthology. In a message addressed to the Visva-Bharati, says Roerich in a strong voice, "We are tired of destructions and negations. Positive creativeness is the fundamental quality of the human spirit. In our life everything that uplifts and ennobles our spirit must hold the dominant place". This is his warning to the destructive forces created by class hatred and unhealthy competition in commerce. Lower human cravings must be subjected to the progress of knowledge—knowledge of self and knowledge coupled with culture and peace. He is pained to see retarding elements corroding the path of progress. Realm of Light is the human heart, and his greatest happiness would be to see that the heart radiates light and not emits darkness. Nicholas Roerich writes with the vision of a seer, and no modern author has a broader and nobler outlook of life than he. With characteristic generosity he has donated the proceeds from this book to the Biochemical Laboratory and Cancer Research Department of Urusvati-the Himalayan Roerich Institute. (Copies may be ordered through the Y. M. B. A.)

P. P. S.

A Brief Glossary of Buddhist Terms—By the Buddhist Lodge, London, Price S1 d6

This is a very useful booklet for enquirers and students. In 30,000 words 300 Buddhist terms are clearly explained with references where necessary. Among the pamphlets so far published by the Buddhist Lodge, the Glossary should take the first place. For those who wish to get acquainted with Mahayana terms and historical names the Glossary will be invaluable. (Copies may be ordered through the Y. M. B. A.)

SARNATH—By Pandit Sheo Narain, published by the Maha-Bodhi Society of India, Calcutta.

We have received this pamphlet with thanks. It is a charmingly written little history of the old Isipatana, and it should serve as a useful guide to pilgrims and students.

THE BUDDHIST

"Sila Paññānato Jayam"

VOL. II New Series.

MARCH ²⁴⁷⁵₁₉₉₂

No. 11

NOTES AND COMMENTS

Art Treasures Pointed reference to the of Ceylon. deplorable and disgraceful neglect of art treasures of Ceylon was made by Mr. C. F. Winzer, the Acting Archaeological Commissioner, in his lecture on "Sinhalese Art" delivered at the Y. M. B. A. On a previous occasion, in the course of a discussion on Mr. S. Paranavitana's interesting lecture on "Some Aspects of Ancient Sinhalese Architecture", the lecturer made a passionate appeal in the name of art to form a small board to protect art objects and to advise modern builders on the choice of architecture and decorative art for future buildings. Vandalism perpetrated on Ruwanveli Maluwa and other historic sites should at once be arrested and proper and prompt measures taken to save religious and historic monuments. We do not believe that the people are so grossly indifferent to the value of art objects as not to be amenable to reason. We know of a certain society interested in erecting a shelter for the famous Aukana Buddha Rupa, whose members at once agreed, at our request, to consult some competent officer in the Archaeological Department in order to obtain expert advice in the matter. It must be remembered that in Ceylon, unlike Egypt, historic monuments are mostly objects of religious devotion, and archaeological interest should be

made to reconcile with the liberty of worship and freedom to restore them where necessary with safeguards to preserve their aesthetic value. It is, however, quite absurd now to attempt to lay the blame on one or the other. What is immediately needed is action—definite action—both by Government and the public. An enormous amount of very valuable *ola* manuscripts and other art objects are yearly removed to foreign countries. It is no secret that many officials take advantage of their positions to collect art treasures for removal abroad. This must be effectively stopped by immediate legislation. Here we might follow the example of France which does not allow art objects to be removed from that country without permission from the Ministry of Fine Arts. We commend the remedies suggested by Mr. Winzer, and trust that the Minister of Education will take immediate steps to introduce legislation. At the same time we appeal to the public to assist the Government and other bodies to protect and preserve the remains of a glorious past.

* * *

Our Annual General Meeting.	The 33rd Annual General Meeting of the Y. M. B. A. was held on the 20th ult. The General Secretary's very interesting report of the work done during the past year together with the Treasurer's accounts is published elsewhere. We invite the earnest attention of members and the Buddhist public
--	--

to these important reports-especially to the growing activities of the Association and the deficit disclosed in the accounts. This small deficit can be easily met if only our members pay their arrears. Growing activities require more funds, and we trust that this will be realised by our supporters and sympathesers. We welcome the office-bearers now

elected and thank the retiring members for their past services.

Our Next Issue.

Our next issue—April—May—will be out just in time for circulation on the eve of Vesak. Those who are willing to secure copies of this special number should register their names early.

JETAVANA IN PALI CANON

By Tripiṭakācārya Bhikkhu Rāhula Sankrtyāyana

(Continued from last number)

It seems that Devadatta, in his last days, felt very much the wrongs he had done to the Buddha, and naturally wished to see the Buddha before he parted this life. With this object in view, while still on the sick bed, he started from Rajagriha for Jetavana. But he could not see the Buddha. He died on the way, near the gateway of Jetavana. This simple event was, in course of time, transformed into a tragedy—that Devadatta sank in the earth. Afterwards, it assumed such large proportions that in the fifth century A. D. Fa-Hien wrote that Devadatta tried to poison the Buddha, therefore the earth opened under his feet and devoured him. Two centuries later, the place of the scene was made a bottomless pit. From these statements, however, we are able to gather for our purpose, the following results: (1) that the place where Devadatta died was close to the gateway (Dvarakoṭṭhaka), (2) on the bank of the lotus pond, (3) 100 paces to the east of the convent (Gandhakuṭī); (4) that the sinking place of Cincā (Chanchā) was also known to have been near it; and (5) that 70 paces to the east of the place was the royal road.

Here provides Hiuen Tshiang one more datum to fix the position of the

gateway, when he says that the sinking place of Devadatta was 100 paces (or about 250 feet) from the Gandhakuṭī. With this tallies exactly the distance, if we measure it on the map No. 2, between Gandhakuṭī and the depression of the field No. 487, knowing as we do that the scene of Devadatta's death was close to the gateway and on the bank of the Jetavana Pokkharani. We may therefore conclude that this depression is the old Jetavana lotus pond and on its north bank was the place where Devadatta died

From the story of the Tirthaka nun, Cincā, which has been also mentioned by the Chinese travellers, we can gather some useful information in regard to the position of the gateway. The story runs thus:—(111)

“During the first period of the Enlightenment (528-514 B. C.) Tirthakas (monks of other sects), seeing the respect and popularity the Buddha commanded, grew jealous of him and decided to destroy his reputation. They engaged the services of the nun Cincā to carry out their evil design. They asked her to dress herself in garments as red as the red beetle and, providing herself with garlands and scents, to go towards Jeta-

vana in such time as to meet the lay disciples on the way as they were just coming out of the Vihāra after listening to the Buddha's discourses. In the night, she was to stay in a monastery of the Tirthakas near about Jetavana, and early in the morning, show herself to the disciples who come out of the city, as if she were just hurrying away from Jetavana, having spent the night there. Under the instructions of the Tirthakas, Cincā pursued this intrigue, in a well organised and systematic way; and at the end of a month, the people, growing curious about her movements, inquired of her what she was about. "I spend my nights," she replied, "with the monk Gotama, in his Gandhakuṭī". One day, after eight or nine months, she got a piece of round wood tied up to her abdomen, clad herself, and in the noon went before the Blessed One while He was preaching. Before Him, she stood, and said, "O Great monk, you are preaching the Dharma to the people here. But what about myself? From you I bear this child; and the time for confinement is fast approaching. You have made no arrangement for the purpose, no house, no butter, no oil, nothing whatsoever of the needs. If you cannot do it yourself, why not ask one of your disciples—the king of Kosala, Anāthapiṇḍika or Visākhā—to attend to it?" As Cincā was traducing the Buddha in this manner, gods took the form of small rats, and cut the ropes with which the piece of wood had been tied up to her body. Then every detail of her plot came to light. The people who were there at the time spat on her, struck her with clubs and sticks, and drove her out of Jetavana. No sooner she was out of the Buddha's sight than the great earth parted under her feet and enveloped her".

In this story, we are told that Cincā was devoured by the earth just as she went out of Buddha's sight. We can have no doubt that Buddha was at the time seated on the Buddhāsana, the stupa H. To his front, about 200 feet away, was the gateway; and where Cincā could be out of his sight, should have been outside the gateway, i. e., not far from the place where Devadatta went down, which is also stated by Fa-Hien. Hieun Tshiang's version is different on this point. He places the spot where Kokālika went down near Devadatta's. Kokālika's story is related thus in the Aṭṭhakathā (112):—

"Kokālika one day went to Jetavana and told the Blessed One, 'O Lord, Sāriputta and Moggallāna are with an evil intention. They are enslaved by evil intention'. 'Think not so', said the Lord, 'Reconcile your heart towards Sāriputta and Moggallāna'. But the Kokālika would not listen. Three times the Blessed One asked him; but every time, Kokālika repeated the same words. Then he did padakkhiṇā ('to go round a person keeping one's right side turned towards that person—a mode of reverential salutation') to the Buddha, bowed down, and went away. Soon after this incident, Kokālika's whole body was covered with blisters, each about the size of a mustard. These blisters gradually developed in size, and at last burst when they were as large as Āmalaki fruits. Blood and puss began pouring forth. Of this disease died Kokālika."

It is the general tendency of Mahāyāna tradition to exaggerate things, and often paint scenes darker than they really are. This is just what has happened to Devadatta's and Kokālika's stories also. According to Pāli scriptures,

Devadatta came to Jetavana in order to see the Buddha and atone for his past sinful acts; but the Chinese traveller says that the object of Devadatta was to make another attempt on Buddha's life by poisoning him. Kokāliaka, according to Pāli scriptures, did profound veneration to Buddha at his departure; but Hieun Tsiang says that Kokālika took his departure 'after slandering the Buddha'. Fa-Hien does not make any mention of the place where Kokālika is supposed to have sunk. It seems that, within the following two centuries, Cincā's place, which was originally near Devadatta's, was given to Kokālika, Devadatta's chief disciple, and a new place was invented for Cincā, 800 paces away. Kokālika's story belongs to Suttanipāṭa, and is, therefore a very old one. Suttanipāṭa is one of the oldest parts of Sutta Pitaka. In its commentary it is stated that the person connected with this story is not Devadatta's disciple but another Kokālika.

Kapalla-Pupa Pabbhāra.—(The slope of the Pan-cakes)—This was a place near the gateway. It is connected with a miracle. The story runs thus:—(113).

"Not far from Rajagaha, there was a town called Sakkhara, where lived a great miser named Kosika the Banker. He possessed 800 millions worth of wealth. He developed a keen desire to eat cakes, and one day, with the greatest reluctance, brought it to the notice of his wife. All the preliminary arrangements were done, and eventually, the baking process was begun. The Banker's wife was at the head of the business. At this stage, the Great Moggallāna who was at Jetavana came to know what was happening at the Banker's house, and, by his supernatural powers, at once made his appearance at the door of the

Banker's house. The Banker, annoyed at the appearance of the monk, ordered his wife to give the pan-cakes she had by her to the monk. The Elder (Moggallāna) took it to Jetavana and distributed the cakes among all the monks at Jetavana. But the supply still remained un-exhausted. The Lord asked them to throw it 'upon the Jetavana gateway. They threw it on a slope near the gateway. 'Even today this place is known by the name of 'the slope of pan cakes'.

If it was not on the outer side of the gateway, then it is possible that the small stūpa just outside the monastery F marks this place. A few feet to the east of it is a wall, which seems to be on the exact site of Jetavana dvāra-koṭṭhaka.

In my note No. 62, I have given a list of buildings as stated in Vinaya to have been built by Anāthapiṇḍika. In the commentary to Jātaka, we notice Anāthapiṇḍika building (114) the Gandhakuṭī in the centre, round it, separate abodes for 80 great elders—abodes of single wall and double wall, hamsavaṭṭakas, long halls, pavilions etc.; and also lotus ponds, walking terraces, night lodges and day lodges. Only the names of most of these are mentioned; we possess no sufficient data to identify them. Let us, however, consider those of which we are able to gather some definite information. The following names are found scattered in the Pāli canon:—Kareri kuṭī, Kosamba kuṭī, Gandha kuṭī, Salalaghara, Kareri maṇḍalamāla, Kareri maṇḍapa, Gandha maṇḍalamāla, Upaṭṭhāna sālā, Nahāna koṭṭhaka, Aggisālā, Ambala koṭṭhaka, Āsana sālā, Paṇīyasālā, Upasampadā-mālaka. Some of these, I have already discussed; others, I shall take one by one:—

Kareri kuti and Kareri maṇḍalamāla.—Kāreṇi kuṭī is (115) mentioned in Dīgha Nikāya in the following terms: "Thus have I heard. Once the Blessed One was residing in the Karerikuṭika of Jetavana.....Many monks assembled in the Karerimaṇḍalamāla, where arose a discussion on previous birth. The Blessed One heard it with His divine ear". The commentary states that (116) Kareri is the name of Varuna tree. In front of this building there was a Kareri tree, and therefore it was called Kareri kuṭī, even as the Kosamba kuṭī got its name from the Kosamba tree that stood before it. Inside Jetavana there were four elaborate houses—Kareri kuṭī, Kosamba kuṭī, Gandha kuṭī and Salaḷa-ghara. The construction of each of them cost one hundred thousand. One of them was built by King Pasenadi, and the others by Anāthapiṇḍika, the householder. Thus the Blessed One was residing in Kareri kuṭī, a mansion like a celestial one, which was built on pillars by Anāthapiṇḍika."

The foregoing statement give us the following informations:—

(1) Inside Jetavana, Kareri kuṭī was one of the four most important buildings, which was, apparently, like the other three buildings, reserved for Buddha's use.

(2) Not far from it was the Kareri maṇḍalamāla. It was not subjoined to the kuṭī, for otherwise He could have heard the monks talking with his human ears, instead of divine ears.

(3) In front of the kuṭī, there was a Kāreṇi tree, from which the kuṭī derives its name, in the same way as Kosamba kuṭī derives its name from a Kosamba tree.

(4) It was built on large wooden pillars.

(5) It was an elaborate building—as elaborate as a heavenly mansion of gods.

Of the Kareri maṇḍalamāla, the Commentary (117) states that it stood not very far from the Kareri maṇḍapa. The tree was in the centre, surrounded by Kareri maṇḍapa, Gandha kuṭī? (Kareri kuṭī), and the meeting hall. Therefore, the Gandha kuṭī appears to have been called 'Kareri kuṭī', and the meeting hall, Kareri maṇḍalamāla.

The Udāna has the following (118):—"Once many monks assembled in Kareri-maṇḍalamāla". Its commentary says "Kareri is the name of Varuna tree. It was between the Gandha kuṭī, Maṇḍapa, and the meeting hall (sālā). From this the Gandha kuṭī was called Kareri kuṭī and also the Maṇḍapa (pavilion) or meeting hall was called Karerimaṇḍalamāla. A pavilion annually thatched with straw and leaves is called a Maṇḍalamāla. Some say that a Maṇḍalamāla is a pavilion (Maṇḍapa) built of Atimukta and other creepers.

Between the two commentaries, there is a variation, in respect of this question. It renders the presence of a Maṇḍapa doubtful. Perhaps, Kareri maṇḍapa and Kareri maṇḍalamāla were the same, as the statement that 'a Maṇḍalamāla is a Maṇḍapa of creepers' shows. Accordingly it seems that

(6) The Kareri tree stood between the Karerimaṇḍalamāla and the Kareri kuṭī; and

(7) The Karerimaṇḍalamāla was a meeting hall or a pavilion, which required to be thatched every year.

Here the side is not mentioned, in which stood Gandha kuṭī or Kareri kuṭī

If we suppose that the three kuṭī—Karerikuṭī, Kosamba kuṭī, and Gandha kuṭī—are mentioned in the order of their positions, then indeed we can infer that the Kareri kuṭī was to the south of Kosamba kuṭī, as the latter is already known to have been on the south of Gandha kuṭī. Monastery No. 5 in the map is an important building, which, possibly, was Kareri kuṭī; and the Karerimaṇḍalamāla may be located on the N. E. of it.

Upaṭṭhāna Sālā.—In (119) Udāna of the Khuddaka Nikāya, we see monks assembled in the Upaṭṭhāna sālā (service hall). Its Aṭṭhakathā states that the Buddha, after his after-noon meditation came out of the Gandha kuṭī, in order to preach Dharma to his fourfold disciples, i. e., monks, nuns, laymen, and lay women, who were crowded in the whole vihāra. He thought it was time to go to the Dhammasabhā mandala. Sometime this

Upaṭṭhāna sālā was used as a dining hall, and that was perhaps its main purpose as it has been built heat and cold proof. In it, there were ropes on which clothes were spread to dry. It was built of bricks and wood. Floral and other designs were painted inside.

To sum up the above as far as the Upaṭṭhāna sālā is concerned—(1) it was a meeting hall for the monks; (2) there the Tathāgata used to deliver his sermons to his fourfold disciples; (3) according to Aṭṭhakathā, it has also been called Dhammasabhā maṇḍala; (4) it was not far from Gandha kuṭī; (5) in the evenings, all the monks, nuns, and lay disciples used to gather there in order to listen to the Buddha's discourses.

As regards its location, I think it was to the north of Gandha kuṭī and not very far from it. monuments Nos. 8 and 9 are some sites there.—(*Concluded.*)

11 Udāna 2: 2.

SINHALESE ART

"Sinhalese Art" was the subject of an interesting lecture delivered on the 5th ult. by Mr. C. F. Winzer, Inspector of Art, at the Y. M. B. A. Hall.

Dr. G. P. Malalasekara presided and briefly introduced the lecturer.

Mr. Winzer, in his preface to the lecture, said that the art of a nation was that expression of that nation's life. Subject to political, social and economical factors, it had its periods of splendour and of weakness but it could not die.

The term "reviving an art" was mistaken. Reviving a form of art which had outlived its day was an impossible and futile task. They saw it well illustrated in the effort to revive Kandyan Art. The designs used no longer possessed a meaning. The spirit was flown and it was galvanising a dead frog. They could not produce a vital Art by those

methods. They should go deeper. They should afford chances to the younger generation to develop fresh ideas in the realm of art and they could do that only by reverting to a study of nature and by giving them the means of developing their creative instinct on that basis. The study of the past supplied that culture in thought without which Art could not be expressive of national and racial characteristics. Under the double influence of the study of nature and the past they asserted themselves automatically and forged the link with the Art of yesterday.

Buddhism and Art.

The Art of yesterday developed with the rise of Buddhism. Profoundly religious artists of old had no place for racial prejudices. The results of the artistic development of one race or nationality might be used as rungs in the ladder of the progress in Art of another.

The idea which gave them the figure of the Buddha originated through the contact of Greece with Bactrian tribes.

Coming from India Buddhist Art created in Ceylon masterpieces of architecture of painting and of sculpture. In its long period of production it was ever ready to accept foreign influences to absorb them. Thus they saw in Anuradhapura the exquisite and little known stoles of the Northern and Eastern Dagebas, distinct signs of Graeco-Roman influence. In the paintings of the northern temples known as Demala Maha Seya Vihara at Polonnaruwa, they found echoes of Chinese and Dravidian elements predominate in the architecture and exterior decorations of the temples of the 10th to 13th Centuries. At Gal Vihara, the statue of the Buddha in the cave was flanked by rampant lions such as were still carved in the temples of South India. All those elements fused together were evidence not only of extreme technical skill but also of a breadth of culture which nowadays would be difficult to parallel in Ceylon. The high quality of those artists'

inspiration was evident in such grandiose conception as the recumbent Buddha at Polonnaruwa. No effort of work was visible and it seemed as if the living rock had assumed a human shape. It lived—not a wax-work life of realistic presentment, but the mysterious life of all great masterpieces. That grandeur was not confined to religious art. They saw it in the colossal lion at Sigiriya, the claws of which alone remain, in the wonderful decoration of the rock citadel itself, the five hundred figures of divine maidens scattering flowers, painted on the precipitous face of the gigantic boulder. Time had effaced all but those hidden in the recesses of the rock where their beauty remained well nigh inaccessible. It was in works of art less controlled by the conventions of religious iconography that they could fully appreciate the vivid sense of humanity and the feeling for nature of the ancient Ceylonese.

Systematic Vandalism.

Here Mr. Winzer detailed the the devastation done to the giant dagabas and sculptures by unscrupulous individuals as a means to extort money from the simple and devout. *Countless fragments of sculpture were thrown like rubbish in heaps. Everywhere one turned were works of art reduced to debris, neglect, rubbish and decay. 'Never had the modern world seen such systematic vandalism' said Mr. Golobef (Government Archaeologist of French Indo-China.*

One might well ask what is the remedy for this state of things. "The remedy is two fold" said Mr. Winzer—"One legal, the other, educational. The ordinance regarding antiquities is insufficient. It is impossible on the basis of it to enforce the carrying out of agreements regarding the preservation of ancient sites once handed over to private bodies. A complete reshaping of the ordinance is necessary. I do not propose to enter into the details of such a procedure, but I will give you an idea of how the problem has been touched elsewhere. In France, not only the secular buildings and objects of artistic value have been declared national property but also places of worship such as Cathedrals and

THE MAHA BODHI

JOURNAL OF

THE MAHA BODHI SOCIETY

ESTD 1892

ANNUAL SUBSCRIPTION

India, Ceylon, Burma Rs. 4

America doll. 2

Europe Shillings 6. Far East yen 4

Appld to:—

The manager,

4A College Square

CALCUTTA.

their treasures without infringing in any way the liberty of worship and the authority of the clergy. No restoration, no change, no sale may be effected without the sanction of the Ministry of Fine Arts."

State Control.

"As regards smaller works of art the export is controlled. Nothing dating earlier than 1830 may be taken out of the country, without permission. The same state of things exist in Italy with still stricter regulations. Prince Borghese was obliged to sell his complete picture gallery to the nation for a sum smaller than that offered him by an American millionaire for Titian's *"Sacred and Profane Love."*

Indifference of Ceylonese.

Continuing he said that in Ceylon as elsewhere the majority of the public were indifferent to works of Art and their fate. It was curious to note that while the bulk of the educated population rarely visited the museum, it was a favourite resort of the poorer and humbler classes. What was needed was not a convulsive type of interest suddenly stimulated by the possibility of easy criticism of authorities, but a desire to understand not only information but knowledge and a true understanding of the peculiar aesthetic merits of those precious remains. Actually they were chiefly valued from a religious and sentimental point of view, but that need not exclude a purely aesthetic appreciation which could only be achieved by study and an early contact with them.

That was why from the moment, he took over duties as Inspector of Art, he recommended the Heads of Schools to have on their walls reproductions easily obtainable of

such Works of Art. After 10 years, he had met with but little response. Literature on the subject of Art in India and in Ceylon was available but he doubted if a reasonable proportion of Colleges and Secondary Schools had included such books in their libraries.

House Decorations.

One was struck after a few years in Ceylon by the indifference, almost contempt, of educated Ceylonese for the value of house decorations of the minor arts of the country—the painted textiles, the woven textiles of Dumbara, the mats, the bits of delightful old brass work and China so easily picked up, were hardly ever met with in Ceylonese houses. What they found was modern chintzes and Japanese and foreign brass work. But how often he had, had admiration expressed by Ceylonese when coming across such examples of local Art in European houses. He did not think there were more than half a dozen Ceylonese collectors. They should realise that all the great collectors of the world were started by private initiative—that the standards of taste of individuals developed the standard of taste of the public. Every collection of local art, ancient or modern, enriched not only himself but the nation. Children brought up in an atmosphere of appreciation of Works of Art never fail to revert to it. Thus eventually, the taste for the rare, the exquisite, the beautiful never entirely lost to a race—became again a factor in life.

Y. M. B. A. SERMONS

For March.

- 6th. Bhikkhu Vajira.
- 18th. Karandana Jinaratana Thera.
- 20th. Talpavila Silavansa Thera.
- 27th. Pelene Vajiranana Nayaka Thera.

DAWN

An Illustrated Fortnightly
Journal of Synthetic
Religion and Indian Culture

ANNUAL SUBSCRIPTION

India—Rs. 2/As.8; Foreign Sh. 5.

All communications to Editor,

Krishta Kunj,
Hydrabad (Sind) India.

THE YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO.

(INCORPORATED.)

Report of the Committee of Management for 1931—1932.

The Committee of Management has much pleasure in submitting the 33rd Annual report for the past year.

1. *Meeting*.—The last Annual General Meeting was held on the 28th February, 1931 at the Association Head-Quarters and the following Office-bearers were elected:—

President.

Hon'ble Mr. D. B. Jayatilaka

Vice-Presidents.

Mr. D. C. Senanayake

„ R. L. Pereira. K. C.

„ A. E. de Silva

„ W. A. de Silva

„ D. S. Senanayake

Honorary General Secretary.

Mr. R. Hewavitarne

Honorary Treasurer.

Mr. V. S. Nanayakkara and the following 17 members to form the Managing Committee with the Office-bearers:

Messrs. J. N. Jinendradasa N. J. V.

Gooray, G. J. Silva, W. F. Abeyakoon,

J. D. de Lanerolle, C. V. Perera,

W. Richard de Silva, J. D. A. Abeyawickrema, Dr. D.

B. Perera, Messrs. H. Sri Nissanka,

D. N. Hapugalle, D. T. Jayasekera,

H. Don David, J. A. P. Samarasekera, A. Kuruppu, C.

W. Ratnayake, and Siri Perera.

Altogether 41 meetings of the Committee of management were held during

the year with an average attendance of 10. The largest attendance at a single meeting has been 15.

2. *Organizing Secretary*.—The appointment of a full time Organizing Secretary had been mooted for some time. When we were looking for a man to take up this appointment Mr. P. P. Siriwardhana returned to Ceylon in 1930 after a successful university career in Calcutta. While a student he had been in charge of the Maha-Bodhi Society and the Maha Bodhi Journal. The President was requested by the Committee to secure his services. It must be said to the credit of Mr. Siriwardhana that he accepted the post at a nominal salary and discharged his duties fully, including the regular issue of the "Buddhist". Our thanks are due to Mr. Siriwardhana for carrying out his arduous duties to the satisfaction of everyone concerned.

3. *Membership*.—The number of members on the roll at the end of 1930 was 639. 52 new members enrolled during the year and the names of 12 members were taken off the roll—9 having resigned and 3 deceased.

It is with deep regret that we have to record the death of Mr. D. C. Senanayake one of our Vice-Presidents who held this office for 15 years. He never failed to take a keen and abiding interest in all the activities of the Association. His never-failing generosity, unassuming ways and kindly disposition endeared him to all who came in personal contact with him. By his death the Association has lost a loyal and devoted member

Friendship

Ladies, students and gents in India and abroad seek pals by social exchange on 122 subjects;

Ideas, photos, stamps, curios, information, travel, study etc. Confidential proposition; 2as/2d. Editor, Cosmopolitan Friends Correspondence Club, P. O. B. 43, Delhi, India.

The Association has suffered no less by the death of Mr. J. E. Gunasekera. He was connected with many political and religious organisations and with this Association for a number of years. As Hony. Secretary of the Y. M. B. A. Religious Examinations and Religious Publications he employed his organising ability to bring this department to a high level. In spite of failing health he regularly attended the meetings of the Managing Committee till a few days before he passed away.

Finances:—The report of the Hon. Treasurer, Mr. V. S. Nanayakkara, dealing with the finances of the Association properly audited is annexed. It is an important document which members should study in order to devise ways and means to improve our financial position. We are thankful to Mr V. S. Nanayakkara for the very able manner in which he has discharged his duties.

Hostel:—The Hostel committee consists of Messrs. C. Rajasingham, G. D. de S. Seneviratne, the Organizing Secretary and the Hony. General Secretary. Thanks are due to Messrs. P. P. Siriwardhana and J. T. Perera for the smooth working of the hostel. For the convenience of hostellers we have laid drainage to the upstairs portion and two more garages have been put up.

Our Activities:—The various activities of the Association are in charge of Departments which are worked by committees consisting of five members each. Four of these are elected at the General Meeting while the fifth is appointed by the Committee of Management.

The following departmental committees were appointed at the last Annual General Meeting:—

1. Religious Examinations Committee
2. Religious Publications Committee
3. Religious Activities Committee

4. English Literary Committee
5. Sinhalese Literary Committee
6. Sports Committee
7. Library Committee

Religious Examinations.

Committee:—Messrs. J. E. Gunasekera, C. V. Perera, Chas Dias, and J. D. de Lanerolle.

Secretary:—Mr. A. Kuruppu.

Of all our activities this department should be counted the most important and perhaps the most progressive. The ever increasing work has been ably handled by Mr. A. Kuruppu, the Honorary Secretary with the help of Mr. M. D. I. S. Gunasekera. We would record here our sincere thanks for the good work done by Mr. Kuruppu.

The Pupils' examination was held on 8th March 1931 at 109 centres of the Island at which 7076 candidates were examined, of whom 3207 were successful, 297 having passed with Distinctions and 77 in the Honours Division. The number of failures was 2123 and absentees 1746.

The Teachers' examination was held on 25th July, at the Association Headquarters, the Rev. P. Ratanapala, assisted by the Secretary, acting as presiding examiner. 19 candidates from 15 schools had sent in applications, of whom 15 were present at the examination, of whom 11 obtained certificates, i. e. 5 in the 1st, four in the 2nd, and two in the 3rd Divisions.

A conference of Managers and Teachers of Schools was held on the 28th November at the Y. M. B. A. Hall to discuss and fix the syllabuses for the examinations of 1933.

The annual distribution of prizes in connection with both the examinations took place on the same day, the President

presiding at the function Lady Thomson kindly distributed the prizes and addressed the gathering which consisted of a large number of ladies and gentlemen, besides the teachers and pupils who were among the prize winners.

The Association is greatly indebted to D. P. Wijewardana Lamateni for defraying all the expenses and providing the cost of the prizes in connection with the Teachers examination every year.

To the 18 Ven'ble Nayaka Theras and Maha Theras who acted as a board of examiners,—setting the questions, scrutinizing the answer papers, and awarding marks—the Association respectfully offers its thanks. Our sincere thanks are also due to those gentlemen who rendered invaluable help by presiding as examiners and supervisors at the various centres.

The Association is also thankful to the ladies and gentlemen who contributed towards the cost of Silver Medals presented to the successful candidates at the Pupils' Examination, as well as to those who assisted the committees in its activities.

Religious Publications

Committee. Messrs. W. E. Bastian, B. R. Dias, J. D. de Lanerolle and J. E. Gunasekara.

The following publications were issued during the year:—

1. Third Edition of Pirit
Book 6,000 copies
2. Fifth Edition of Saddharma
Manjariya Part I. 10,000 "
2. Second Edition of Buddha
Charita Part II. 1,200 "

Religious Activities.

Committee. Messrs. J. V. Perera, C. L. Perera, J. Nanayakkara and W. A. G. Abhaya.
Secretary, Mr. J. D. A. Abeyawickrema

The Hony. Secretary Mr. J. D. A. Abeyawickrema has been carrying on this work for several years in a very unostentatious but successful manner. All functions have been admirably arranged and conducted without any financial loss to the Association.

The activities of this department have chiefly been confined to making arrangements for the Sunday sermons and the printing of the text of the sermon for free distribution. We were paying the Lanka Dharmaduta Sabha Rs 5/- per month for printing the leaflets, but the Sabha requested us to pay Rs 10/- from July, 1931. Mrs A. M. de Silva kindly undertook to meet the increased amount by contributing Rs 5/- monthly.

We were paying the car hire of Rs 10/- per month for bringing Bhikkhus to the Y. M. B. A. To save expenses the following gentlemen—Messrs. R Hewavitane, P. B. Herat, G. J. Silva and V S Nanayakkara, offered to place their cars at our disposal for this purpose. Mrs G. C. S Nanayakkara has given dāna monthly to the Bhikkhus who delivered sermons at the Y. M. B. A.

During the year we had 52 sermons, the average attendance has been nearly 200 and the collection for the year is Rs 289/- against Rs 367/42 last year. These collections help us to meet the expenses for Pirikara printing leaflets etc.

The "Wesak" was celebrated as usual. On the 1st May there was a "Sil" party of over 50 at the Association Head Quarters and three sermons were delivered by Kadawedduwe Sirinivasa Thera, Karaputugala Dhammaloka Nayaka Thera and Bhikkhu Narada. Pelene Vajranana Nayaka Thera delivered a Sermon on the Vesak eve. On the following Sunday, the 3rd May, Sanghika Dana with Pirikara was provided for 25 Bhikkhus.

English Literary Department.

Committee. Messrs. S. W. Jayasuriya, W. P. Jayasekera, and W. L. B. Attanayaka.

Secretary. Mr. Siri Perera

Owing to certain unforeseen circumstances Mr. Siri Perera was unable to carry out his duties, but the Organizing Secretary filled the breach by arranging several very interesting lectures.

The Organizing Secretary has arranged a series of important lectures called "Wisdom of Lanka" and the following lectures have already been delivered:—

"Education in Ancient Ceylon" by Mr. L. H. Mettananda, "Irrigation in Ancient Ceylon" by Mr. J. S. Kennedy, "Poets of Ceylon" by Mr. J. D. de Lanerolle, "Some Aspects of Sinhalese Architecture" by Mr. S. Paranavitana, "Sinhalese Art" by Mr. C. F. Winzer.

It is regretted that the average attendance at these lectures was poor.

Apart from this series of special lectures the following lectures were also delivered:—

"Religion in Individual and Collective life" by Swami Ghanananda, "Some Experiences of a Wandering Buddhist" by Mr. J. H. de Saram, "Youth Movement in Germany and the Philosophy of its Life" by Herr von Pochhammer, "German Landscapes as an expression of her Economic life" by Herr von Pochhammer, "Philosophy of Omar Khayam" by Gate Mudaliyar W. Samarasinghe, "Sinhalese and their National Dress" by Geo. Edirisinha and "Buddhism England" by Mr. L. H. Mettananda

We take this opportunity of conveying the thanks of the Association to the gentlemen who so kindly undertook to deliver these interesting lectures.

Sinhalese Literary Department.

Committee Messrs J. D. Dharmasena K. Alfred Perera, K. D. de Lanerolle and M. David Silva

Secretary Mr. W.

Richard de Silva.

The following lectures were delivered during the year:—

"Some Ancient Precepts on Agriculture" by Mr. W. A. de Silva, "Rtusanharaya" by Pandit M. S. P. Samarasinghe, "Renaissance of the Sinhalese Language" by Dr. G. P. Malalasekera.

The Lyceum:—An attempt was made to revive the Lyceum, and Mr. T. B. Wadugodapitiya was elected secretary. Two committee meetings were held during the year. Under its auspices Mrs. Nallamma Satyawagiswara Aiyar gave a very interesting lecture on "Woman and national life"

Social Parties & Gatherings.

We had the honour of receiving two distinguished visitors, viz. Pandit Jawaharlal Nehru and Mrs. Kamaladevi Chattopadhyaya in May. They addressed large and representative gatherings in the open air. We also entertained all members of the Y. M. B. A. who were elected to the State Council at a dinner on 29th July, 1931. We also had the honour of entertaining our President at a dinner in connection with the Knighthood, conferred on him

We are also pleased to mention that a party of Y. M. B. A. Ramblers visited Labugama on the 23rd August and spent an enjoyable day.

The Japanese Naval Training Squadron that visited Colombo in June acceded to our request in sending their band to play at the Y. M. B. A. and we

are very much indebted to the Japanese Consul for making all arrangements in this connection.

Chinese Art Exhibition:—For the first time in the history of modern Ceylon an exhibition of really good Chinese paintings was held at the Y. M. B. A., which was opened on the 23rd October by Mr. W. A. de Silva. We are grateful to Mr. Kau Chen Foo for exhibiting his excellent pictures as well as some of the priceless masterpieces of old masters.

A Variety Entertainment in aid of the Y. M. B. A. funds was organised by Messrs. J. N. Jinendradasa and P. P. Siriwardhana, and was held on 27th November under the patronage of Mr and Mrs A. F. Molamure. The total collection was Rs 445/01, expenses Rs 118/50 leaving a nett profit of Rs 326/51. We thank the organisers and those who took part in the entertainment.

Sports Department.

Committee. Messrs. G. E. de Chickera, A. W. Dharmapala, A. Jayasinghe, G. D. de S. Seneviratne. Secretary Mr. C. W. Ratnayake.

Mr. C. W. Ratnayake, the Sports Secretary, relinquished his duties on leaving the hostel in June, and Mr. A. Jayasinghe was elected to fill the post.

Tennis, Billiard and Ping Pong were the chief games that attracted members, whilst chess and draughts were not entirely neglected by their votaries. Receipts on account of Tennis amounted to Rs 130/50 whilst expenditure amounted to Rs 152/23. A Tennis Tournament among the members was started in March and was abandoned owing to inclement weather. A Ping Pong match was played against the Electrical Department Sports Club and the Y. M. B. A. suffered a

severe defeat at their hands. We require more co-operation and team work in these activities. Owing to the want of more active participation from members in general the majority of our teams have to be selected from hostellers only.

Library & Reading Room.

Committee. Messrs S. W. Jayasuriya, D. T. Jayasekera, Secretary Mr. W. F. Abeyakoon.

The Library and Reading room has been very much improved and the Library is now housed in a more spacious room with a larger table. The following periodicals have been added to the Reading Room through *The Buddhist*:—The Dawn, Karachchi; Monthly Dobo, Hawaii; The Humanist, Bangalore; The Theosophist, Adyar; Extrême Asie, Cambodia; Buddhism in England, London and Kalpaka, Tinnevely. We thank Professor Nicholas Roerich for presenting to the Library a copy of his recent book "Realm of Light"

Thanks are due to the President who sends us regularly a number of Periodicals.

"The Buddhist"

We have much pleasure in announcing that "The Buddhist" was started again last May. This was mainly due to the energy of Mr P. P. Siriwardhana, the Organizing Secretary. This Journal of the Association is one of the oldest Buddhist Magazines, and we hope that Mr. Siriwardhana with the help of our President will be able to maintain its standard and ensure regular publication.

It may be mentioned that a copy is priced at 25 cents and issued free to members who are not in arrear. The printing, postage etc costs about Rs 70/- a month and it is the duty of all Buddhists to encourage this work.

Flood Relief Fund. We should like to draw the attention of the members to the

accounts relating to the Flood Relief Fund appended to the report. We have completed 11 cottages at a cost of Rs 2760/88, each costing Rs. 251/- The cottages were declared open by Mrs D. C. Senanayaka on the 24th October last.

New Projects- We have great pleasure in informing the members that we are just now making arrangements to have the Vihara at the Kandana Sanatorium rebuilt. A sub-committee consisting of the President, Messrs. P. de S. Kularatna, G. J. Silva, J. N. Jinendradasa, D. N. Hapugala, R. Hewavitarne, (Secretary) and V. S. Nanayakkara (treasurer) was appointed to take necessary steps. We also have another equally important work in view, that is, the building of a vihara for the benefit of the inmates at the Leper Asylum at Mantui. It is hoped

that these new proposals will receive the heartiest support from the Buddhist public.

The above record briefly indicates the nature of the work that has been done during the year, and we sincerely hope that in the manner of our discharging the great responsibilities entrusted to us we have been able to maintain the best traditions of the institution. In conclusion we beg to thank all our workers for their help ungrudgingly rendered, our members for their whole-hearted support, the Buddhist public for their generous sympathy and the press for their ready courtesy in publishing news connected with the Association

Rajah Hewavitarne,

Hony: General Secretary,

on behalf of the Managing Committee,

YOUNG MEN'S BUDDHIST ASSOCIATION COLOMBO, (INCORPORATED)

Income and Expenditure Account for the year ending 31st December, 1931.

EXPENDITURE.		Rs.	Cts.	INCOME.		Rs.	Cts.
To	Salaries & Wages	3,080	34	By	Subscriptions	2,241	00
"	Collector's Commission	204	60	"	Donations	679	00
"	Lights & Fans	756	10	"	Sunday Collections	289	00
"	Printing & stationery	233	51	"	Tennis Fees	140	50
"	Postage	152	90	"	Billiard Fees	468	70
"	Telephone	230	00	"	Rent of Rooms and Garages	3,105	50
"	Audit Fees	60	00	"	Rent of Hall	446	50
"	Advertising	16	04	"	Hostel Fees	4,010	67
"	Religious Examination	1,044	00	"	Garden Produce	75	73
"	Religious Prize Distribution	806	55	"	Religious Publications	2,319	11
"	Bana Preaching	250	51	"	Bank Interest	74	71
"	Tennis	152	23	"	Concert	326	51
"	Billiards	450	90	"	Excess of Expenditure over Income	1,043	07
"	Library & Reading Room	164	93				
"	Hostel Expenses	3,757	38				
"	Rates & Taxes	650	00				
"	Repairs to Building	178	15				
"	Insurance	93	75				
"	Interest on "Buddhist Press Fund"	620	30				
"	"Wesak" Celebrations	74	85				
"	Discount on Religious Publications	714	10				
"	Depreciation on Furniture etc	571	38				
"	Bad Debts	324	50				
"	Travelling Expenses of the Organising Secretary	15	85				
"	Contribution towards Rev. P. Vajiranana's Medical Expenses	205	00				
"	Legal Expenses	20	00				
"	Sundries	392	18				
	Rs...	15,220	00		Rs...	15,220	00

BALANCE SHEET AS AT 31st DECEMBER 1931.

CAPITAL & LIABILITIES.	Rs.	Cts	PROPERTY & ASSETS.	Rs.	Cts.
Abeyaratne Fund ...	10,803	27	FREE HOLD PROPERTY:		
Buddhist Press Fund ...	13,285	86	Association Premises 71,069/62		
Magazine Fund ...	465	12	Kurunegala Property 8,000/00		
Building Fund ...	934	50	Maho Property 500/00	79,569	62
Kurunegala Property Deposit a/c:	140	00	Furniture & Wireless Set ...	3,753	38
Collector's Security Deposit ...	85	00	SUNDRY DEBTORS:		
SUNDRY CREDITORS:			Resident Members on Account		
Bana Preaching a/c ...	30	00	Hostel Fees 566/87		
Capital Account:			Servants' Advances 5/00		
Balance 68,041/12			Advance on Account		
Less Excess of Expenditure			Elocution Contest (1929) 50/00		
over income 1,043/07	66,998	05	Rent of Kurunegala		
			Property outstanding 127/50		
			Secretary Religious		
			Examination Branch 14/57		
			Flood Relief Account 3/35		
			Concert Account 17/00	784	29
			Deposits:		
			Director of Electrical		
			Undertakings 115/10		
			Colombo Gas & Water		
			Co., Ltd. 30/00	145	00
			Stock:		
			Religious Publications ...	2,630	38
			Investments:		
			Ceylon Savings Bank on account		
			Abeyaratna Fund 1,000/00		
			Ceylon Savings Bank		
			on account Buddhist		
			Press Fund 776/46		
			Post Office savings Bank		
			on account Tennis Club 10/00	1,786	46
			CASH:		
			National Bank 3,427/67		
			In hand 45/00	3,472	07
Rs...	92,141	80	Rs...	92,141	80

V. S. NANAYAKKARA,

Hony; Treasurer.

I certify that I have examined the accounts of the Young Men's Buddhist Association, Colombo, (Incorporated) for the year ended 31st December, 1931, and that the foregoing Income and Expenditure Account and Balance Sheet are based thereon and exhibit in my opinion a true and correct view of the Association's affairs, according to the information and explanations given to me and as shown by the books of the Association. Arrears of subscriptions have not been taken into the accounts.

Certified;

TERENCE E. PERERA A. C. R. A.
Public Auditor.

Colombo, 10th February, 1932.

Asoka and His Message

Asoka, coming under the influence of Buddhist Faith, became a new man. Asoka, once a man of war became a man peace, A king, lived the life of a *bhikkhu* and became an apostle of *ahimsa*. He set a unique example in history by establishing hospitals for animals. Asoka became a pioneer of a new order. Asoka was prophet of humanity. And he believed in the sanctity of work. Dharma was not indolence. Dharma was energy.—T. L. Vaswani in the Dawn.

**YOUNG MEN'S BUDDHIST ASSOCIATION.
FLOOD RELIEF ACCOUNT.**

RECEIPTS.	Rs.	Cts	PAYMENTS.	R	Cts
To Public subscriptions ...	4564	60	By Relief rendered in cash to flood victims ...	1119	50
„ Bank Interest ...	66	84	„ Cost of constructing 11 houses with iron frames ...	2760	88
			„ Sundry expenses ...	99	00
			„ Bank Charges ...	4	27
			„ Balance in Hongkong & Shanghai Bank	653	79
Rs...	4631	44	Rs...	4631	44

Colombo,
8th February 1932.

V. S. NANAYAKKARA,
Honorary Treasurer.

Y. M. B. A. Flood Relief Fund.

AUDITOR'S REPORT.

I have examined the accounts of the Flood Relief Fund for the period ending 31st December, 1931, and certify that the above statement of account is correct, according to the information and explanations given to me. Vouchers prior to 15th August, 1931, were not exhibited to me. I have also not seen the acknowledgements of the contributions towards the Fund made through the medium of the public press or any other documentary evidence in support of same.

Colombo,
10th February, 1931.

TERENCE E. PERERA, A. C. R. A.,
Public Auditor.

GLEANINGS

The History of the Bodhi Tree

I am grateful to you for the honour you have done me in asking me to plant at Sarnath, this sapling of the great pipal tree at Anuradhapura. Tree worship dates back in India to the chalcolithic period or the 3rd or 4th millenium B. C., and the pipal tree is found depicted on seals from Harappa and Mohenjodaro. The *ashvattha* tree at Anuradhapura owes its sanctity to different reasons. It is a descendant of the celebrated Bodhi tree, seated under which the Sakya Sage reached perfect enlightenment. According to the Mahavansa, Sanghamitta, the daughter or sister of Asoka, carried the southern branch of the Bodhi tree of Gaya to Ceylon, where it was planted in the eighteenth year of Asoka's reign. The history of the Bodhi tree of Gaya is given in great detail in Buddhist works wherein it is stated to have been several hundred feet in height in the time of the Buddha. According to Hiuen Tsang its leaves did not wither in winter or summer and remained shining and glistening all the year round but at every successive *nirvana* day of the Buddhas, its leaves wither and fall and then in a moment revive as before. The tree passed through many vicissitudes. When Asoka was an unbeliever he had it cut to pieces and burnt to ashes with its roots, leaves and branches. Asoka, however, repented for his crime and bathed its roots in scented water and milk and the tree sprang up as before. It was again destroyed by Asoka's queen, who was jealous of the attention and devotion paid to it by her husband. The tree however revived again. About 600 A. D. Sasankaraja of Bengal was hostile to Buddhism and destroyed the tree with fire. It was replanted or restored by Purnavarman, the last of the race of Asokaraja. A remote descendant of the original

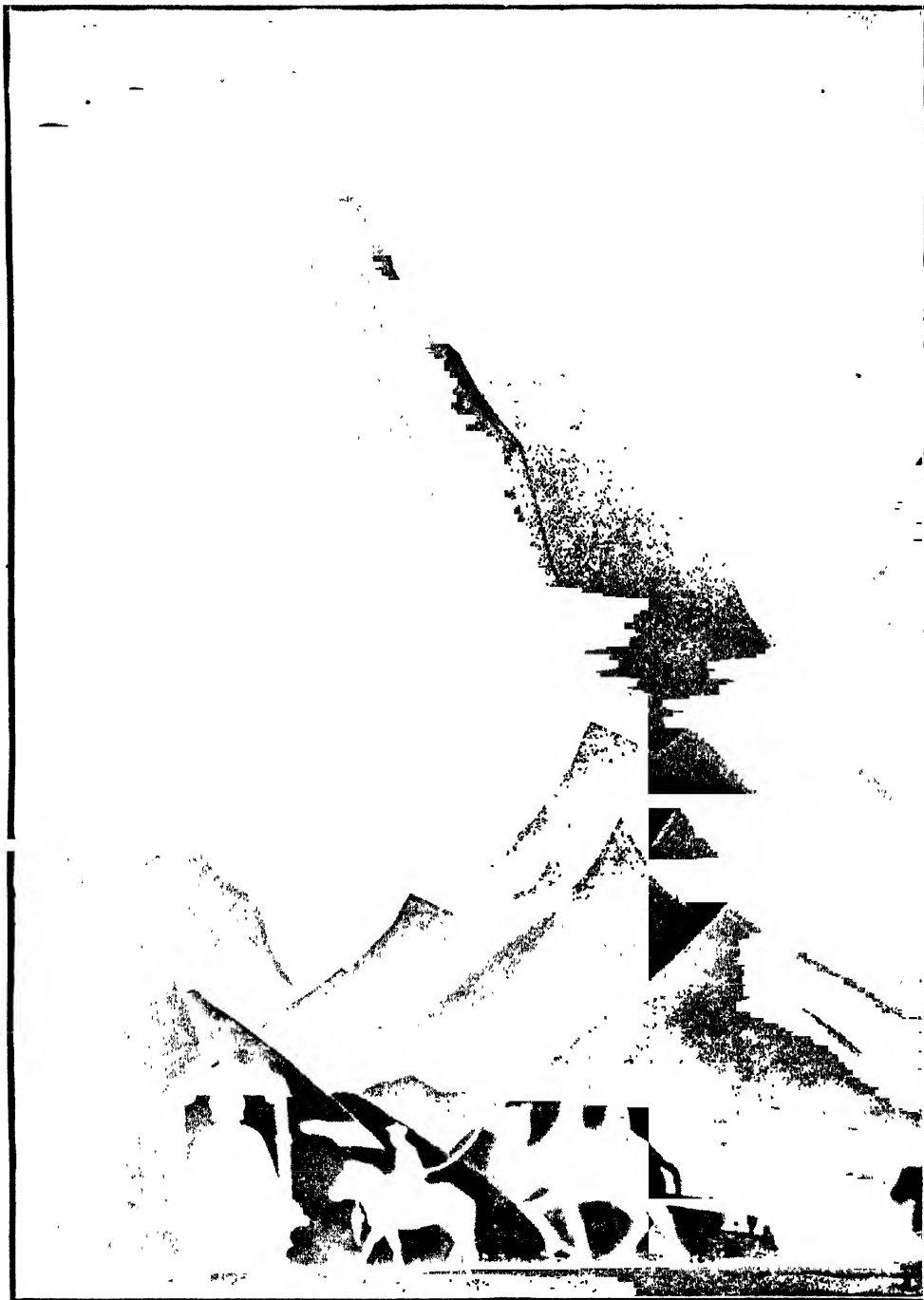
Bodhi tree is still worshipped at Bodh Gaya by Buddhist laity. The sapling that is being planted in the compound of your new vihara at Sarnath will now receive adoration and worship from the numerous pilgrims that flock to this place. I declare this sapling to be well and truly planted.—*Rai Bahadur Dayaram Sahni in the Maha Bodhi Journal.*

Mr. C. Jinarajadasa

As Mr. Jinarajadasa is for the time being taking a highly needed rest at Gulistan, Ootacamund, a word or two may be written behind his back in regard to his own contribution towards the success of the Convention. He was all things to all members, and simultaneously everywhere. The very hard work Mr. Jinarajadasa does as representative of the President for the administration of the Headquarters estate is bearing good fruit, and, with the Executive Committee, he ceaselessly watches over the well-being of all. How Mr. Jinarajadasa is able to attend to his innumerable duties is a mystery to many, but it is rumoured that he does not sleep at all, or that he is able to attend to business while he sleeps—one eye sleeping and the other watching, as it were. However this may be, the work is done, and that is the main thing after all.—*The Theosophist.*

European Devotees of Buddha—

The existence of a surprising number of European devotees of Buddha has been proved in a curious way. At the conclusion of the Chinese and Japanese exhibitions in Stockholm, nnumerable silver coins were found behind the Buddha images. As no Orientals were seen among the visitors, it is presumed that the offerings were made by Europeans.—*Social Reformer.*



By N. Roerich.

DOWRY OF THE PRINCESS.

(The beautiful story of the Chinese Princess who brought to the first King of Tibet, as her dowry, the most precious image of the Blessed One is referred to in the note on Tibetan paintings. See No. 32, page 232. Professor Roerich's creative art has now brought before us, as vividly as possible, how the image was taken in procession.)

THE BUDDHIST

"Sila Paññāṇato Jayam"

VOL. II New Series.

APRIL & MAY ²⁴⁷⁶₁₉₃₂

No. 12

NOTES AND COMMENTS

The Wesak Once again the wheel of Time brings us near the Anniversary of the great Day which, twenty five centuries ago, witnessed the birth of the Teacher and Saviour of the world. Buddhists, all the world over, will fittingly celebrate this auspicious day. In Ceylon, too, notwithstanding the financial depression, the faith of the people will manifest itself as on previous occasions. There will be the usual decorations and illuminations, every house, rich and poor, will display the six-coloured flag, and thousands of men, women and children will flock to every temple bearing the tribute of fragrant flowers to be laid at the Master's feet. All this is to the good. Even these external manifestations of love and reverence for the memory of the Blessed One cannot but have a beneficial effect upon those who participate in them. These outward demonstrations have another use as well—they serve to bring out and strengthen the feeling of unity and solidarity among the Buddhists as a community. We are not minded, therefore, to discourage these features of the Wesak celebrations. But at the same time we would earnestly appeal to our readers not to devote this sacred day to mere external manifestations, but to make it an occasion for those practices of charity, self-denial, and self-culture which, according to the Buddha himself, constitute the highest form of honour to him.

There is one matter of prime importance which we desire to make a part of our Wesak Message to our readers. In Ceylon today the need for organized effort to inculcate the lessons of self-restraint and compassion, which form the very essence of the Master's teaching, is extremely urgent. Crimes of violence and passion are daily on the increase, besmirching the good name of this country which has been for centuries regarded as the home of Buddhism. If this widely prevalent disease of crime is correctly diagnosed, it will be seen that it is due mainly to two more or less related causes:—

(1) The undermining of the faith of the masses by the spread of exotic influences which have removed the old sanctions and restraints upon conduct and left nothing in their place, and (2) the lack of a proper system for the moral training of the young. On this occasion we cannot dwell at length on this question. We merely refer to it in order to impress upon our readers the necessity of sustained effort on the part of all who love Ceylon and are interested in its true progress to remedy these evils which we have indicated above. We do not ignore the fact that Societies have been formed in some places for the suppression of crime and the settlement of disputes which often lead to crime. These Socie-

ties are doing good work and they deserve all encouragement. But these efforts, praiseworthy as they are, do not, to our mind, go deep down to the root of the evil. They deal with the symptoms, and not with the causes, of the disease. They may palliate, but cannot eradicate, the malady. This result can only be achieved by the revival of the national faith, not merely in its externals, but in its inner spirit, pervading and influencing the ordinary daily life of our people, and the training of our boys and girls in the principles of conduct prescribed in the teachings of the Master. To make that revival and that essential training possible is the task that lies before the Buddhist Community. The task is by no means easy, but if men of light and leading—especially members of Associations like the Y. M. B. A's—make a united and determined effort it is not beyond fulfilment. It is with that conviction that we venture to address this Message to our readers in connection with the Wesak in the sincere hope that on this great day of Emancipation they will devote some thought and attention to this urgent problem and seriously consider whether it is not possible to set afoot an Island-wide movement to set free this country from the comparatively heavy burden of crime—that now rests upon it.

❀
Happy Buddha Day
Greetings to all.

* * *

Our Distinguished Visitor. We had the privilege of welcoming to our Island a very distinguished Indian visitor in the person of Sir Hari Singh Gour, Kt. who arrived in Colombo on the 17th of last month accompanied by his charming daughter.

In spite of apparent fatigue due to travelling by train, he kindly addressed a crowded audience at the Y. M. B. A. on the Spirit of Buddhism. It was his conviction that Buddha Dhamma offered to the world the best possible solution to the intricate political and economic problems of the modern world. The party paid a hurried visit to Kandy on the following day and embarked in the evening bound for Japan. Sir Hari Singh is on an important mission to the Far East, and we wish him all success and safe return home.

* * *

Mr. S. We heartily congratulate Paranavitana. Mr. Paranavitana on his appointment as Acting Archaeological Commissioner, and the Government on its wise selection. Mr. Paranavitana, who is a member of the Y. M. B. A., is highly qualified for this very important post which, we confidently hope, he will adorn. We have no doubt that the new Commissioner will make Archaeology as interesting and attractive as any other science. If we are permitted to make a suggestion at this stage, we should like to see him moving the higher authorities to legislate making it impossible for any one to remove objects of antiquity out of Ceylon. We wish him every success.

* * *

Our Exchanges. There have been some notable changes among our contemporaries. The Humanist, the organ of the Humanist Club, of Bangalore, will cease publication this month. We deplore the disappearance of a monthly which stood for the highest principles of positive humanism. Its learned editors will have the satisfaction of knowing that a large number of readers appreciated the journal. We also note with regret that the Akbari, the organ of

the Anglo-Indian Temperance Movement, has ceased publication. The monthly Dobo, the organ of the Hongwanji Buddhist Mission in Honolulu, appears in the delightful form of a magazine of 36 pages full of very interesting articles and news. We wish the management all success in its future career. We have great pleasure in welcoming a new contemporary called "Peace" being the organ of the International Buddhist Union of Singapore. "We are more concerned with the underlying unity in the various schools of thought in Buddhism than with their apparent differences" is the editorial policy of this new

journal which, we trust, will exercise great influence in promoting peace. The Aryan Path and The Theosophist are among the important additions to our exchange list.

*

Art In our last issue it was Treasures of inadvertently stated that the Ceylon suggestion to form a board to protect art objects and to advise modern builders was made by Mr. S. Paranavitana. In fact, the suggestion came from by Mr. P. P. Siriwardhana. We regret the error.

BUDDHISM IN EUROPE

By J. F. McKechnie

Buddhism in Europe is for the moment under ground. And perhaps, all things considered, that is the best place for it.

No, my ever-kindly Mr. Christian Critic, Buddhism is *not* best buried under the ground. Not at all. Buddhism is best kept alive, and always must be kept alive, if the human race is to live and not die spiritually. But at the present moment in Europe it will live best and do its work most effectually, as a silent force working quietly in the minds and hearts of all such as are fitted to receive it, until such time as the state of public affairs in Europe is more conducive to public propaganda of its healing truths.

For the fact is that at present Europe is more concerned, and has good reason to be more concerned, about questions of bread and butter, or in Oriental terms, rice and curry, gross but needed nourishment for the gross body, than in considerations of the ultimate and highest destiny of mankind, in the individual or the mass.

Europe is sick, the whole western world is sick, even that but lately seemingly healthiest part of it all, the United States of North America. It is all alike economically sick of a very strange disease, strange in its symptoms. For it has too much food stored up, too much clothing, too much of everything; and so men are dying of starvation, destitute of proper clothes and boots and other needs of the body, even in that lately most flourishing of its continents, North America. In this comical, but also sadly tragical, state of affairs, the western world at large has little stomach for religious propaganda. The gross bodily stomach calls out too insistently for its needs to be satisfied first; after that, its owner may have more of a mind for other matters.

Nevertheless, the work of Buddhist propaganda ought to go on; but of necessity in a quiet and unobtrusive way. This, indeed, is the only way possible at present. It is individuals, not masses just now who must be given the opportunity of hearing and learning of the

Buddha's word; and individuals are quite well and most easily reached in their own homes, by their own firesides, in their own studies, at their own writing tables, through the medium of the printed word.

The best method of Buddhist propaganda in Europe is just literature, produced as cheaply as possible, and sold at the lowest possible price, in view of the greatly diminished purchasing power of the peoples of the West now prevailing.

To do this effectively will require subsidising very considerably from the Buddhists of the East. There is no profit whatever to be made by the printing and selling of Buddhist books in the West to-day, if ever there was such a thing. No publisher in London to-day will look at a Buddhist manuscript. He wants something he can have at least a small prospect of making a little money out of, and a Buddhist manuscript offers him no such prospect. If he did accept such a manuscript, it would only be out of an impulse of personal interest in the subject himself, reinforced by an impression made upon him by the excellence of the writing style of the manuscript, and the idea that it might be a credit to the firm, a sort of addition to its prestige as a publisher of good books, to be known as the printer of such a book, without the least expectation of making any money at all out of it.

In this respect Buddhist might take a lesson from the example of their good friends the propagandists of Christianity. They do not shrink from sinking thousands and thousands of pounds annually without hope of any visible return from it, in the printing and scattering broadcast of their literature, from bibles to penny pamphlets, and even one-page tracts that are given away by the handful to all who

will accept them. And they do not print them in a cheap and miserable way that would be likely to disgust any one from reading them by their very appearance. No: they take pains to make them as attractive outwardly as they can, that in this way they may make a first good impression on their prospective reader, and thus lure him on to take a favourable interest also in their contents. And they succeed. Perhaps their success is not as great as the immense amount of money and energy put forth would suggest it ought to be. But this is not the fault of the manner in which they go about propagating their ideas; it is solely the fault of the poverty-stricken nature of these ideas, as compared with the religious ideas already current among those whom they are seeking to convert to their own views.

How different in this respect would be the position of the Buddhist Religious Literature Society,—if there ever should arise such a Society. They would have something to set forth to the peoples of the West which would not be an insult to their intelligence, which would not be in effect an appeal to go back to the ideas about their own destiny and the nature of the universe of life, current among men in the infancy of the race, or not much beyond it. They would be offering the people of Europe something better, more rational, in every way more intelligent and intelligible in the way of religious ideas, than they have now in their own current religion. All, then, who have the interest in these ideas which prompt them to read whatever they can find on such subjects, would read and be impressed by what they would read; and in due time, as the impression made on them by their first reading was deepened and strengthened by further literature put in their way by

the Society we have imagined, at length they would become in their thoughts and lives, Buddhists, whether they ever openly stuck on themselves that label or not.

For in our efforts, we must not make the mistake the Christian missionaries in the East have so largely made, of imagining that once they have persuaded a man to put on the label "Christian," they have done all they need to do, that the work is finished as far as that person is concerned. They make the label the most important thing in their converts, and the result is that numbers of them never get further than that label; and remain to the end of their days just what they were before they let the missionary stick it on them; and even, when they can escape the observation of their converters, sneak off privily and engage in the religious worship of their forefathers as often as occasion favours, and eventually, making a death-bed recantation of the whole Christian heresy, die in the faith of their fathers.

With us, the label must be the very last event in a long process of influencing a new convert, not the first. It must be something that is allowed to happen of itself, just because the convinced person at last has so full a persuasion of the truth of the Buddha's Word that he simply cannot help himself. He must do what he does in calling himself a follower of the Buddha just because he can not otherwise. Such a convert when made, is a real convert, and worth a thousand and a million of the "labelled goods" variety so triumphantly, but so foolishly, displayed in the reports of many Christian missionary societies.

So there is nothing more effective as Buddhist propaganda in the West as good literature, low-priced, but not

meanly and miserably got-up, literature. This is a continual sapping and mining work on the fortresses of Western religious ideas that is bound to tell in the end, and become visible in the simple crumbling away and final collapse of its present religious organisations, despite all their wide and deep financial backing. As Buddhist ideas spread more and more through literary channels among the thinking classes, it will more and more also influence those who follow the lead of those classes, and move them to give less liberally, and finally cease to give anything at all, in support of a religion in which they find less and less to satisfy the deepest needs of their minds and hearts.

But in addition to literature there is another instrument of Buddhist propaganda in Europe and the West generally, which will also be needed occasionally, if it is not possible to use it all the time, and that is a corps of capable lecturers upon Buddhist subjects who are born Buddhists, and therefore have Buddhism not only in their heads but also in their blood and bones. This latter makes a great difference in the effective activity of a speaker on Buddhism. People do like to meet and talk to one who has been born and bred in a Buddhist country, and therefore can tell them with the voice of authentic truth just what Buddhist life is like, what sort of difference in the tone of the life of a people is made by the fact that they are Buddhists, and not adherents of any of the many other religions that divide mankind. After they have filled their minds with the ideas of Buddhism, they wish to make some acquaintance, as nearly as they can, with Buddhist life; and this can be supplied them as nearly as may be at the distance of ten thousand miles from a Buddhist country, by coming into personal contact

with, and hearing the living voice of, one who has been born and reared in such a country, and therefore knows all about its ways, and can tell about those ways to others.

Needless to say, such lecturers must be men of character. It is of no use whatever sending out to the West just anybody among the resident population of a Buddhist country who thinks he would like to see a western country, and thinks this would be a good way of getting to see it at little expense, namely, as a lecturer on Buddhism. The West is not blind. It very easily and very soon discerns the character of the man who comes from the East to address it on the subject of any of its religions. It very soon sees if all he is really interested in, is just getting a sight of their country at small cost to his own pocket; in short, an insincere sort of religious or semi-religious adventurer; or on the other hand, if he is an earnest and sincere believer in the things he says, and has no other wish but to make them known to as many as are willing to listen to him, without any thought of his own advancement either in pocket or prestige, if only he can do the work on which his heart is set. If such men as these latter can be found, then let them be sent to the West in as great numbers as is possible, when things are a bit more settled and financially easier than they are at present both in East and West. Meanwhile the time between might be well spent in selecting candidates for such a body of lecturers, testing and trying them to see if they possess all the qualities, as well of character as of mental endowment, required to make a successful ambassador of the Good Law to the West, and when found, in training them for that weighty and onerous mission. Such missionaries would have to be fairly well informed

about the latest movements in science and literature and art in the West, so as to have at their command not only the speech-language of the people they address, but also their thought-language, that is, be able to speak to them in the current terms of the ideas most at work among them.

It is here that most Buddhist missionaries of Oriental origin who come to the West have hitherto failed. And it is a failure that must be avoided in the future if the Message of the Buddha is to receive that full meed of attention from the best minds of the West which its high importance deserves. This will demand some length of training, in the candidate for a travelling Buddhist lectureship in the West; but it is almost a *sine qua non*, if the best results are to be achieved, and the full value of the lecturer is to be felt by his audience.

Should these lecturers be Bhikkhus? To this question, unfortunately the answer must be in the negative. Whether we like it or not, we have to recognise that in the western Protestant countries there is a deep and ineradicable prejudice against anything of the nature of a "monk". It is in vain that we point out that a Buddhist Bhikkhu has very little in common with the average character and manner of life of the monks of the various branches of the Christian religion, regarding whom, and with not a little reason, there is a considerable feeling of dislike current, even among those of their own branch of Christianity. The prejudice against anything savoury of "monkery" prevails so much, that the sight of the Yellow Robe and its wearer, though it may attract a little attention from the curiosity-hunter, or the seeker of new thrills in the religious domain, actually acts as a deterrent to interest in the case of the very people whose atten-

tion and interest we wish to secure, the serious and thoughtful people of the West. They do not, and to begin with, cannot, see the *raison d'être* of a Bhikkhu. This can only come to them after they have gone more deeply into the Buddha's teaching, and understood it better than they can do on a cursory first examination.

And yet for the really serious and well-informed person in the West who does see what Buddhism aims at as its ultimate goal, it must be a great thing to set eyes for the first time on one who seriously and earnestly is taking the swiftest and most direct road towards that goal, the transcending of conditioned existence, such an one as is a serious and earnest Bhikkhu. So then, it really would be a great thing, a splendid thing in its ultimate effects, if there could be established in a suitably retired situation, so as not to be annoyed by the attentions of mere curiosity-hunters, and yet not too far from a large centre of population to make it difficult to reach audiences for occasional lectures or addresses, a Vihara inhabited by genuine Bhikkhus, possessed of the genuine Bhikkhu character, the character of world-renouncers who have given up the ordinary life of the world simply because for them it contains nothing of any value, their eyes being fixed on a higher goal, their ears attuned to another note. A body of such men, however small, by their mere presence on Western soil, would be a standing witness to the existence of other aims and other ideals than the breathless search for new sensations and new thrills which is all that life means to so many in the West to-day. When in addition they occasionally appeared on the platform of a hall in a city, and expounded the truths of which they lived as witnesses in the flesh, then their words would have weight, much

more weight than those of an ordinary layman who still followed the ways of the world in many respects. But once more, such a Bhikkhu lecturer would have to be a genuine Bhikkhu in his mind and spirit, a real renouncer of the world, to command respect for himself, and win regard and reverence for the things he said. Any others would be useless and worse than useless; for they would only serve to add to, not to destroy, the prejudice that exists in Protestant countries against any one who sets out to lead what they call an "unnatural life," just as though there were only one kind of nature, the inclination to secure as nearly as may be, an uninterrupted succession of pleasureable sensations, and not another which perceiving the unsatisfactoriness of all sensation, seeks to reduce it to the lowest proportions possible, while pursuing a path leading to final release from it all, and the attainment of the bliss that follows from such release.

To sum up:

Buddism in Europe will go forward and gain strength slowly, it may be, but not less surely, by these three roads: First, good, well-written and well-printed literature; second, good, well-informed layman lecturers of high character; and third, the settlement of a few earnest sincere Bhikkhus in a retired situation where those who wish to see living representatives of the Buddhist religion would always be able to find them, for serious converse, on the Teaching of the Buddha, the solution of their difficulties, and the encouragement and fortifying of their minds by actually seeing in the flesh those who have taken to the Path leading to Peace, and are steadily pursuing it, day in and day out, to the end of life.

TOLERANCE

By Nicholas Roerich

An inscription of King Ashoka reads: "Not decrying of other sects, nor depreciating of others without cause, but rendering of honour to other sects for whatever in them is worthy of honour". The Great Akbar and wise Jodh Bai, when building the Temple of Unified Religions, thought of the same great containment, being imbued with tolerance.

When the Bhagavan Ramakrishna took part in all religions and did the work of all castes, he did so from the same great feeling of esteem towards everything existing, in the name of great tolerance, which opens the Gates to the radiant constructions of the Future. And Saint-Sergius, who advised Prince Dmitri before beginning any military actions first to exhaust all possibilities of peaceful negotiations and to use utmost friendliness, acted in the name of the same great Commandment of Tolerance. Does not every manifestation of crass intolerance leave in us one and the same unpleasant heavy feeling? Are not all the numerous examples from history sufficient when the greatest human heritages were destroyed through ignorant intolerance? Verily intolerance can only be identified with ignorance, the daughter of darkness.

"Agni Yoga", in the Book of the Heart, says: "Intolerance is a sign of spiritual baseness. Intolerance contains the roots of the worst actions. There is no room for manifestations of the growth of spirit, where intolerance is nesting. The heart is boundless, therefore how poor must be the heart, depriving itself of Infinity! Every sign that may lead to the idol of intolerance, should be exterminated. Humanity impedes its ascent with all kind of self-devised obstacles.

The dark forces are trying their best to limit evolution. Their first attacks will of course be directed against the Hierarchy of Light. Everyone has heard of the power of Blessings, but in ignorance this beneficial action has been turned into superstition. Yet the power of magnetism is just that strengthening through Blessing. Much is spoken about cooperation, but at every construction one's consciousness must be affirmed. And what else, if not the Ray of Hierarchy, increases directly our strength!

It is indeed instructive to note against what crass intolerance is chiefly directed. Firstly it hates cooperation and Hierarchy. According to its low understanding, the powerful union of cooperation with the Hierarchy is absolutely incompatible,—but on what else are we to build our progress? It is especially strange to see how those, who are filled with intolerance, not being aware of it themselves, establish their own hierarchy. And even if it be the hierarchy of destruction, it still remains such. The dark hierarchy is a tyranny, whereas the Hierarchy of Light is based first of all on conscious cooperation. Tyranny is violence, fear, terror, slavery. True Hierarchy is constructiveness, in which every positive ability finds its application and grows in continuous perfectionment.

Let no one think that speaking against tyranny, we also admit intolerance. For tyranny, as already said, is the root of decomposition and becomes the gate to chaos. Besides, tolerance does not mean tolerance of evil and criminality, but refers of course to all endless branches of constructiveness.

And let us not attach the conception of tolerance and intolerance to some higher, abstract regions. Let us not assign them to something superhuman or unusually great, beyond the boundaries of the common. Why to go so far, when both these qualities are evinced just in daily life. We have to look for the expressions of our nature in small usual actions.

"And Jesus answering said: A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiments, and wounded him and departed, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was and when he saw him, he had compassion on him.

"And went to him, and bound his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn and took care of him.

"And on the morrow, when he departed, he took out two pence, and gave them to the host and said unto him: Take care of him; and whatsoever thou spendest most, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

"And he said: He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise". (Luke, X, 30-37).

Not from the heights of a throne did the merciful Samaritan pour the curing balm into the wounds of the unknown traveller. No, the Gospel gives a parable in the surroundings of daily life. A lonely road, and a lonely perishing

wounded man. Not a few came across him and hastened to pass by. Who knows, who he might be? Perhaps he is of foreign faith? Perhaps to help him would mean to become entangled in an unpleasant affair? A servant of the Church once confessed that he could not help a certain ill woman, because he did not know to what faith she belonged. But the good Samaritan by his example reproached all hypocrites of intolerance. And also St. Martin, when giving his cloak to a naked beggar, hardly held a prior inquest as to his faith and social position. The examples of both Testaments speak of highest and most beautiful tolerance.

An intolerant person is first of all not merciful, and consequently not generous and does not know what confidence is. Every inceptency of intolerance should be eradicated from childhood, from the very day of the awakening of consciousness. An experienced educator should notice when the first negation appears in the child and should immediately replace it by positive containment. What a multitude of prejudice and superstitions will be eliminated from life! How many tragedies will be solved by benevolent commandments of all-containment.

In every school, in whatsoever speciality, there will be instilled from the first day patiently and with great care enlightened widest attention and containment. Extreme care will be given to thought-development, because with few exceptions humanity has forgotten to exercise the great power of thought. Despair, the breed of intolerance, will be replaced by boundless realization of creativeness. The dark "impossible" will be transformed into "possible", ennobled by true education.

The reminders about tolerance are as old as the first pages of the Testaments, but the lack of attention to them, makes them new, as if meant for tomorrow. What little effort is required, in order to turn this tomorrow into a radiance of many achievements, which are possible in case of hearty cooperation.

Even in our days of extreme intolerance, such unifying institutions, as the World Postal Union and International Red Cross are possible. Even the most intolerant hypocrites do not protest against these institutions. Then, what insignificant expansion of consciousness is needed to reach cooperation and trust. And is this so difficult?

Since antiquity psalms and folk-sagas hail the most unifying and uplifting human aspirations, noble acts of heroism. Do not young eyes sparkle at the sight of beautiful heroic achievements? And no machine, no standards, will crush the sacred tremor of the heart that faces the beautiful Infinity. Let in schools be untiringly reiterated about heroism, generosity and incessant mental creativeness. Even a small shifting of consciousness will already show from behind the shadow the radiance of light. And the shifting will turn into an achievement.

Let us remember the instructive example from a Chinese legend:

"A famous artist was invited to the Court of the Emperor, in order to paint his best possible painting. The expenses connected with remuneration and travelling of the artist were great, but the Emperor—the Protector of Art—wanted to have the best masterpiece and spared no effort to give the artist the best conditions. The artist agreed to complete the picture within a year. Special apartments were allotted to him. Here

he spent day after day in contemplative thinking so that everyone became worried as to when after all he would begin to paint. All material was long ready, but the artist apparently had no intention to start work on the canvas. Finally they decided to ask the artist, in view of the approach of the term, but he merely replied: "don't disturb me". And two days before the expiration of the year, he got up and with precise touches of the brush accomplished his best masterpiece, stating afterwards: "to make does not take long, but one has to first visualize, what one wants to make".

It seems that sufficient time has elapsed for humanity to realize the impracticality, the baseness and meanness of intolerance. Let us hope, that past centuries have already taught us to see and realize the harm which is continuously done. Let us hope that in accordance with the saying of the wise Chinese artist: "to visualize takes a long time, but to do takes little".

Thus the shift of consciousness can be transmuted into achievement.

In order not to be grieved on the path of achievement, let us remember the famous Saying of vital experience, of the Blessed One to Ananda, when the latter asked the Blessed One why He should waste His breath for nothing preaching before the audience who have no insight to understand His sayings. In reply to that the Blessed One said: "Winter comes, but it might not affect someone, but it matters not; it still comes. Therefore it will not least obstruct me in my endeavour to preach the truth if some one does not need what I say".

NICHOLAS ROERICH.

Himalayas.

February 7th, 1932.

BUDDHISM FOR THE HINDUS

By S. Haldar

The disappearance of Buddhism from India is perhaps the most calamitous event which that unhappy country has ever experienced. There is much uncertainty as to the past history of India and the recent archaeological discoveries in Southern Punjab and Sind have given the go-by to the old notion that the earliest civilization in India was the Aryan. Another prevalent idea to be revised is the story about Buddhism being wiped out of its place of origin by the Hindus. It would appear that phallic worship prevailed in India before the Aryans introduced Vedic ritualism. That form of worship at one time extended westwards from India right up to Arabia. The Kaaba at Mecca is fabled to have been built by Abraham and it enshrines a black stone believed to have been brought from heaven. Idolatry in the countries to the west of India was abolished to some extent by Jewish reformers but it was left to the great Prophet of Arabia to stamp it out completely. The non-Aryan races in India were phallic worshippers and the Aryans seem to have adopted phallism from them. Devi, Chandi, Kali or Bhavani, the consort of Siva, is still worshipped by the non-Aryan races of India. Another old form of worship which prevailed in India was Jainism. Risabh, the first Jaina Tirthankar, proclaimed, like Buddha, a high standard of morality which included the doctrine of Ahimsa. The Monotheism of the Upanishads developed, five centuries before Christ, into what may be called the Positivism of Buddha. The greatest gift of Buddhism to India was the abolition of the pernicious caste system. The Rev. Dr. J. Estlin Carpenter, the Oxford Professor, has stated in his work on "Buddhism and Christianity": "When Jesus first sent out the Twelve to preach, he bade them limit their mission to their own people 'Go not into any way of the Gentiles, and enter not into any city of the Samaritans' Buddhism had at the outset made its appeal to all humanity, irrespective of race or class." Hinduism was so closely

intertwined with Buddhism that in course of time it implanted on popular Buddhism many of its own religious features, which were derived from the Purans, such as image-worship, ceremonial rites, the use of rosaries etc., although Buddhism is essentially a Rationalistic religion. The fact is that Sankaracharya took up arms against the Jainas, who were denounced as the naked (Digambara) ascetics. Colonel H. S. Olcott has, in his book on "The Kinship between Hinduism and Buddhism" (published by the Maha-Bodhi Society in 1893), rightly described the story of Buddhism being driven out of India by Sankaracharya as "one of the silliest popular delusions". He writes:

"The latest researches show that Buddhism disappeared from the land of its birth at the end of the twelfth and beginning of the thirteenth century after Christ, the *coup-de grace* being given in the massacre of 2000 Bhikkhus at Odantapura, the capital of Bihar, in the year 1202. 'Till the Moslem General, Mahmud of Ghazni, began the slaughter of its innocent monks, deluged its flower-strewn altars, and burnt the palm-leaf books, Buddhism had lived in peace with its sister (or mother, if you like) Hinduism, and the religions of both had been held by Buddhists in equal respect."

It may not be generally known that the Dhamma is still a living fact, though it is seen in a degraded form, in some parts of India. I have seen it in the Birbhum district of Bengal, where temples of sorts enshrine the god "Dhamma-raj" who is worshipped under that name by the Hindus, mainly of the poorer classes, with animal sacrifices. In the marshy regions to the south of Calcutta the Poda fishermen make representations of alligators and worship them as "Dhamma-raj".

The present position of the Hindus is extremely anomalous. India has long ceased to be the country of the Hindus. In certain tracts of great extent the Hindus are already outnumbered by Muslims. In the United Province of Agra and Oudh, which comprise the heart of Hindustan, the influence exercised by Muslims, in spite of their numerical

inferiority, is enormous. If the lower ranks of "Untouchables" are left out of consideration (and they are, to all intents and purposes, outside the Hindu pale) it will be seen that the Muslims and Christians are multiplying at a rate which threatens the eventual extinction of the caste Hindus. There are so many cross-divisions amongst the Hindus. There are the big water-tight compartments based on religious faith, ranging from the crudest animism to the highest agnosticism, not to mention territorial divisions. This does not interfere seriously with communal amity, so each sect is supremely indifferent to the religious belief of the other. But it certainly cannot be said to constitute a national bond such as is implied by a common religion. Broadly speaking, the Hindus are divided more sharply from a social point of view. The orthodox Sanatanists, including the illiterate sections, form a class which is distinct, for all communal purposes, from the reformed Hindus like the Arya Samajists, Theists, and the westernised Agnostics. The orthodox body greatly out-numbers the reformed section and it contains an enormous number of so-called educated people who are rigidly conservative, being wedded indissolubly to primitive religious beliefs and observances and are bound hand and foot by the shackles of the Caste

system. Amongst the orthodox there exist numerous distinct sections and sub-sections between whom inter-marriage and inter-dining are forbidden.

Now what is the prospect of reviving the Arya Dhamma amongst such people? The higher teachings of Buddhism no doubt make a strong appeal to Hindu Vedantists and Agnostics; but numerically these people are negligible, and as long as higher education is limited in its scope any numerical increase in this direction cannot be hoped for. But surely there is ample field for Buddhist missionaries to begin work, starting with the popular form of Buddhism, amongst the untouchable classes and also amongst the rank and file of the orthodox Hindus. By undertaking this work they would not only spread the Dhamma but would be the means of saving the Hindus from being absorbed by Islam and Christianity. The higher sections are fast dwindling in number. The Untouchables are finding a warm welcome in the folds of Islam and Christianity. The great Hindu leader, Dr. Moonje, speaking at Nagpur in January last, said: "India has seven crores of 'untouchables' who are in danger of being claimed by Christians or Mohammadans, so it is important that we should win them over." It is an impossible task. It has defied even Mahatma Gandhi. *Buddhism alone can save the Hindus.*

IS BUDDHISM ATHEISM?

By T. L. Vaswani

Buddha's was a message of the Brotherhood of Humanity, of Love for all beings, of purity, self-restraint and Peace. To speak of this message as "atheism" is unfair, I submit, to the life and teachings of the Blessed One. Buddhism is anything but atheism. The One Reality is referred to as "Tathata" and its two aspects are mentioned as *Sunyata* and *Asunyata*. *Sunyata* means, literally, "void",—i. e. void of phenomenal attributes. The one Reality is beyond them. *Asunyata* means "full", i. e. full of contents, rich, self-existent. May I not interpret Tathata to mean the Self-existent Supreme?

The Universe is a Chain of Causation. This was Buddha's great discovery. A discovery greater than Newton's discovery of the Law of Gravitation, greater than Einstein's discovery of the Law of Relativity. The discovery of the Buddha is often referred to as the Law of Karma.

What is "Karma"? Technically not mere effects but those effects that bind to "birth". Arhat or the Perfect One also acts, but his thoughts and words and acts, while having their effect on the life of the world do not create a new body to bind him to a new birth. Arhat acts but his actions

are not "karma". "Know thyself",—was the teaching of Solon and Socrates and other sages of Greece, "Conquer thyself",—was the teaching of the Buddha. We read in one of his "Sayings":—"One may vanquish a thousand foes in war; but he who conquers himself is the greatest victor." Self Conqueror is mightier than the world-conqueror. "No evil", said Buddha, 'can touch a man who no evil hath done. A hand with unbroken skin never absorbs poison'. And again:—"As dust thrown against the wind is blown back on him who throws the dust, so the evil deeds of a man to injure the innocent recoil upon the man himself". Karma, then, is the Law which binds to re-birth.

What builds up the bodies in successive incarnations? Buddha's answer is in one word,— "Tanha" it is translated as craving or desire or thirst. It is the cause of 'dukkha' suffering. "He who overcomes", says Buddha, "the fierce thirst,—sufferings drop away from him as water drops from a shaken lotus-leaf". "Tanha" includes thoughts and desires. They build up our "ego" and environment. "All that we are", says the 'Dhammapada', "is fathered and fashioned by thoughts". Thoughts and desires are 'germs' of the ego; and one recalls the Jain theory according to which Karma is a subtle form of matter which goes into us and which by this influx defiles us, forming a subtle body as food becomes our physical body. The thought-and-desire germs build up the ego or "personality"; and this is compared by Buddha to "flame". The "flame" must be quenched before one can attain Enlightenment. Nirvana is to transcend attachments and interests of finitude and pass into Peace,—the Peace devoid of desires, the Peace of fulness. Viewing human life as being consumed by cravings, Buddha said to his disciples:—"Everything, brethren, is on fire; go and quench it!" The triple fire of lust, hate, and *avidya*! "When the fire of lust, the fire of hate and the fire of delusion are extinguished, then", said the Buddha, "is Nirvana won". Nirvana, then, is extinc-

tion ^{not} of the Atman but of the empirical ego, the ego of imperfect personality built by craving or 'tanha'. It collects 'skandhas' and they form the bodies in succession. They are like "waves" or "flames" which have only a semblance of "sameness". The "ego" is impermanent, and the illusion of its permanent must go. The personal must perish and the impersonal awake.

I will not go into the metaphysic of this doctrine of 'tanha'. The bodies are built by 'tanha'. But whence is tanha itself? What is its root? Whence this craving which builds our worlds? If this tanha is an expression of a cosmic force, what is its character? Avidya,—is the answer given in some books. An answer, which, I humbly submit, is inadequate. But are not other answers to this ancient question also inadequate? Hartmann's interpretation of this Cosmic force as the "Unconscious" is to me as inadequate as Schopenhauer's "will-to-live". The nearest approach, as it seems to me, to a philosophic solution,—a fuller answer must take us from philosophy to mystic experience,—may be found in the illuminating but much-misunderstood doctrine of *maya* and in the inspired doctrine of Creative Energy or Shakti. No less inspired is the Buddhist doctrine of *tanha*. It is radiant with a cosmic vision of a truly spiritual character. Buddhism is not atheism but spiritual cosmism.

WESAK PROGRAMME.

- | | |
|--------|---|
| May 18 | 5:30—6:30 p.m. Sermon by Ven. Pelene Vajiranana Nayaka Thera. |
| ,, 19 | Those who are willing to observe "Attanga Sila" are requested kindly to meet at Tilakaratnamaya, Borella, between 6:40 and 6 a.m. |
| ,, 19 | 9—10 a.m. Sermon by Bhikkhu Narada. |
| ,, 19 | 4 p.m. Religious discussion. |
| ,, 19 | 9—10 p.m. Sermon by Pandita Palannaruwe Vimadhamma Thera. |
| ,, 22 | There will be a "Dana" with Pirikara for 25 Bhikkhus. |

MODERN BUDDHIST MOVEMENTS IN JAPAN

By the Rev. Ryoru Ehara.

(A Lecture delivered at the Y. M. B. A.)

I am a preacher belonging to the Nichiren sect of Japanese Buddhism or Mahayana. The late Saint Nichiren, the great founder of the Nichiren sect died just six hundred and fifty years ago. On the anniversary of his death, I left Japan last March on a pilgrimage to places of historic religious interest in India. On my way to India, after visiting various places elsewhere in Asia, I have had the good fortune to visit Ceylon for the first time in my life.

Ceylon has so long been connected with Buddhism that we Buddhist people in Japan have heard and thought much about it, and I have often longed to visit the land of my dreams

Since my arrival in Ceylon I have tried to meet as many High Priests as possible and to ask them their views of Mahayana, the form of Buddhism practised in Japan. I was greatly disappointed at their reply that they could not recognise Mahayana as true Buddhism though it is composed of part of the teachings of Buddha. Then do all the Japanese Buddhists believe in a form of Buddhism which is not true Buddhism? I do not quite agree

The Japanese word for Mahayana is "Daijo." "Dai" means great and "jo" carriage. The significance of this name is that on this doctrine the human race will be surely and safely carried to the Bodhisattva. It is a progressive and positive doctrine the proper fulfilment of which aims not only at self-emancipation but the devotion of one's means to the well-being of one's society

The next point I want to touch upon is the character of those people who compose the Buddhist community. In ancient times in Japan, when Buddhism was in its most primitive stage, most of those who entered the priesthood renounced the world and lived a life of solitude without any communication whatsoever with the world. But at the

present day the motives which prompt us to join the priesthood vastly differ from those of olden days. Most of us become "Sangha" priests with a profound love for, and responsibility towards, society, thus changing the former gloomy, cold and dark form of Buddhism into a bright and living force which brightens the Buddhist world. As a result of the remarkable progress of Buddhism in Japan there has arisen a great movement among young men to confront the increasing spiritual and social problems of the present day.

It is now only about one thousand five hundred years since Buddhism was introduced to Japan from India, through Tibet, China and Korea. In the inculcation of the philosophy of Buddhism, Japan has manifested a wonderful development that is unparalleled in any other country. This development is mainly due to the systematic organisation of the community of each section, which is composed of the founder of the section together with his pupils, the faithful followers of Buddha, and also to the systematic study of the doctrine. In Japan today all these sections and doctrines are living forces. There are 13 main sections and 56 further sub-divisions. The existence of such numerous sections of Buddhism in Japan would be most confusing to foreigners. This is due to the fact that the founder of each section formed his own conception of what this great religion meant after an intensive study of Buddha's teachings as well as study of the changing conditions of the society in which he lived.

Religious doctrines, however perfect they may be in theory, are of no value unless their influence on mankind is beneficial. Japan has a very complicated social structure and the requirements of the people are widely different. It was thus the numerous Buddhist sections were established in olden times and still exist in the present day. Whenever

I think of the founders of these sections I am filled with admiration. Each of these sections has its Central Organising Bureau for the control of its work, and the work of this Bureau is simplified by political, social and missionary work departments. These sections as a whole are under the supervision of the Religious Bureau which is run by the Government while the Federated Association of Buddhism, not a Government organisation, supervises all co-operative social movements.

All these movements have now reached that stage when the desire for unity is beginning to make itself felt—unity not of doctrines and teachings as of practical work.

Let us now consider the effect of these movements on education. It is generally said that there are two sorts of education, viz., academic and social. I will only refer here to the academic side, in particular the education one receives at the religious universities which is the highest form of education in Japan.

There are fifteen Buddhist Universities in Japan, with about three thousand students in each. These have been founded by the various sections of the Buddhist community.

The tradition and principles of education and the guidance of thought in these Universities are not the same but they all revolve round one main idea, that of Mahayana. However, these Universities are not meant only for the study of Buddhism. Their curriculum includes all the usual University subjects but the most important is the study of the higher principles of Buddhism. The majority of these Universities are situated in Tokyo which is the most advanced city in Japan. But there are Universities, too at Mt. Minobu, Mt. Hiei and Mt. Kooya, etc., sacred spots far from the noise and the bustle of town life and where some of the founders of various Buddhist sections spent a good part of their life in study and probably where they worked out their own doctrines.

Professors and students in all these Universities diligently pursue the study of Buddhism and its fundamental doctrines and, in

my opinion, though Buddhism owes its birth and origin to India, Germany and Japan are the only countries where the history, doctrines and philosophy of Buddhism are systematically studied. Meanwhile I am happy in the thought that Japan, if it continues its present rate of progress, will in another hundred years become a country which would owe its culture and civilisation entirely to the influence of Buddhist thought.

The connecting links between the Buddhist community, the University and the general public will be more strongly welded when the graduates of the Buddhist Universities enter public life as teachers, preachers, scholars, social workers, statesmen and devotees of Buddhism.

Preachers are divided into two classes; home and foreign. There are, however, various classes of social workers, and Prison Chaplaincy is a form of service which is monopolised by these workers.

The Buddhist Scriptures (Sutras) now existing in Japan are all translations from the Chinese but now the desire to go straight to the original Sanskrit Sutras has made the study of Pali and Sanskrit one of the most important courses in the Universities of Japan. And I hope the time will come in the near future when students in India, Ceylon and Japan will seriously take to the study of each other's languages. This will become more and more necessary for an intensive study of Buddhism as well as from an Eastern cultural point of view.

Japanese students from Kindergarten up to University age have that same love and admiration for the life of Lord Buddha as the Buddhists of India and Ceylon. The birthday of Lord Buddha is an annual holiday and day of rejoicing. Students in the various towns hold united ceremonies and festivities when thousands of them gather together and spend a very enjoyable day in remembrance of Lord Buddha. Again on the anniversary of his death, the 15th of February, students hold united religious meetings in memory of this great sorrow.

In Japan today there are over forty thousand University students who are studying Buddhism.

As far as I have been able to judge most of the Buddhist priests whom I have met here in Ceylon seem to be wholly occupied with their efforts towards their own self-emancipation and make no endeavour towards the promotion of the welfare and emancipation of the public as a whole. Of course there is a certain amount of social work being done by the Buddhists of Ceylon, but I am told that the priests have nothing to do with this whatever.

The main difference between Mahayana and Buddhism in Ceylon and India, therefore, lies in the above fact. In Japan all social work is chiefly done by the priests assisted by the Buddhist public. I admit that in olden days in Japan Buddhist priests retired from the world and had no communication with it. But in the present age since they realised the ideal of service for the masses and the relief of suffering and all such contributions to public welfare, the priests are doing their best to come into closer contact with the public to enable them to understand better the conditions under which people live and their requirements. All Buddhist priests are looked upon by the public as teachers who are very necessary for the progress and welfare of humanity.

Social work can roughly be divided as follows: (a) Hospital, (b) Personal advisers, (c) Social education, (d) Politics

There are many first class free hospitals established and managed by the different Buddhist sections. Some priests, possessing the necessary medical qualifications, have their own hospitals attached to their temples and give free medical treatment to the poor. Work among the lepers is perhaps the most distasteful of relief work. There are many asylums in Japan managed entirely by Buddhists. Other forms of relief as well, such as provision for the families of lepers, etc., is carried on in conjunction with the Christian Japanese.

The work of a personal adviser is also a very important duty fulfilled by Buddhist priests. He acts as arbitrator in quarrels and gives advice in troubles and difficulties of all sorts to all who come to him for guidance. There are also several thousand societies founded by the priests for guidance in various matters such as Employment Bureaus, societies which help in choosing careers others for the granting of capital to those who are handicapped for the need of it but are otherwise really deserving of help, and for the promotion of cultural education among women, etc

In ancient times the public looked upon politics as being a thing apart from religion but in these advanced days one cannot hold with this idea. The participation in politics by the Buddhist priests is considered a sacred duty incumbent on the priesthood because they are thus able to reform and keep pure the political circle which otherwise is liable to become very corrupt. The participation in politics of priests aroused a serious discussion between the priests of the modern and old schools some eight or nine years ago. The old school opposed it because according to their standpoint a priest of Buddha should be too holy a person to enter into politics. But the leavening influence of Buddhism or of something far higher than politics and science can only be shown by contact with everyday life and not from keeping aloof from it as from something dirty or unclean. In the same way labour problems, population, economic and political problems can only be solved rightly by looking at them from a religious point of view and can bring the ordinary laymen to look at a thing from this point of view better than a priest?

The time for priests to confine their lives within temple walls is long past—the time when they devoted their lives only to the study of the ancient Buddhist doctrines and were satisfied in the attainment only of their self-emancipation. The progress of education and the complicated social life of the present day make it necessary that priests in

order to fulfil their arduous and varied religious duties in a satisfactory manner should be far fitter mentally as well as physically than they were in the olden days. In studying the life of Lord Buddha we realise that this idea has already been embodied in His life. Firstly, He left His palace forsaking all His worldly possessions and went into solitude and lived in deep meditation earnestly seeking after the Truth. After this period of retirement He went back into the world as teacher, adviser and comforter.

Japanese priests through the ages have only followed the ideal set before us by the Master.

To sum up, then, the progress of Buddhism from ancient times to the present, lies in the fact of the priests coming more into contact with the public—the movement from a solitary contemplation within temple walls to the world outside—and the desire of the masses to become really familiar with Buddhist doctrines.

LILAVATI—A Vesak Story

By Mrs. A. H. Gunatilleke

Maitripala returned home in the night after a very busy day. He was tired, but there was a look of satisfaction on his face. He knew that the day was fast approaching when Lanka would regain her former glory. The Light of the Dhamma which years of persecution could never extinguish was shining as brightly as ever. The drink evil was gradually disappearing from the land, and the men and women were at last coming to realise their responsibilities.

Maitripala was one of the many brave men who were unselfish workers for the welfare of their country—the pioneers of the greater and nobler Lanka which is to be. It was this specially that had endeared him so much to his cousin Lilavati. She was a sweet, and gentle girl, who was full of beautiful ideas, and great resolutions all of which she shared with Maitripala, but unfortunately she had no faith in herself. She greatly longed to do something for the world, some good and lasting work that would benefit humanity; but she thought that she would never be able to do it. What could she, weak and helpless as she was, do in that direction? She felt that she was of no use whatever. This was the trouble that weighed heavily on Lilavati's mind, and she had confided it to Maitripala, who always gave her good counsel that seemed to encourage and strengthen her.

One beautiful starry night Maitripala and Lilavati were in the garden. They were

gazing at the stars, and Maitripala was giving her valuable information regarding them when Lilavati heaved a deep sigh. She was feeling her insignificance more than ever. Maitripala saw the distressed look on her face and smiled, for he guessed what was in her mind.

"You smile, cousin Maitripala," Lilavati said sadly. "but you don't know what its' to be in the world without being of any use to anyone." And tears were very near to her eyes.

"And I have told you again and again, Lila," Maitripala said kindly, "that you have many ways of being useful. You can make your home happy, and bright; you can be kind to your neighbours; you can be a friend to all. Every day you get opportunities of doing something that would make another heart glad, that would mean less of misery. I am sure you are all that."

"But that isn't helping the world!" "Why not? Do you think that its' only those who go about the world making a noise that have a work to perform? The least that a man does for the good of another is not lost. There is no knowing where a loving thought or deed will end. It will grow up into a wholesome tree of benefit with branches of happiness spreading on every side. Whatever you do with love in your heart will make its effect felt in the world, though you may not be aware of it."

Maitripala was not aware of the great love that Lilavati felt for him.

She was to him a dear sister, and he loved her as such, but unfortunately she believed that he loved her as she loved him.

* * *

Wesak Day came at last. It was the day that Lilavati, nay, all Buddhists, all those who love universal kindness and peace looked forward to most eagerly. She was up with the cock's crow. It was a lovely, happy morn, and Lilawati felt as if something great were going to happen that day. Temple bells were ringing. White-robed devotees looking so gentle and pure made their way to the Temples carrying flowers and incense. People were decorating their houses and streets in honour of the great and loving Master. Lilawati had just returned from the Temple, and was hanging some Wesak lanterns, singing a carol softly to herself when Maitripala entered the house. It was the one thing needed to make Lilavati's happiness perfect, and she greeted him lovingly.

She was so lost in happiness that she did not notice the sad look on Maitripala's face. He helped her to decorate the house, and, after taking some tea which Lilavati offered him, he said, "Let us go out into the garden, Lila. I have something important to tell you."

Lilavati could hardly still the beating of her heart at these words. There was only one thing for him to tell her. Was he going to crown her happiness? She raised her face with much difficulty, and as she stood there in her white saree with the light of love shining in her guileless eyes and a deep flush on her cheeks, Maitripala saw her, and could not help exclaiming with admiration, "How beautiful you look, Lilavati!"

They went out into the garden together. The sky was as blue as ever with white clouds floating over it. The air was filled with the happy cries of birds and the scent of flowers. They reached a shady nook among the palms. A butterfly flitted past them like

a floating flower. When they had made themselves comfortable there, Maitripala began, "Do you know I am in love, Lila? But my parents won't allow me to marry the girl of my choice. This is what oppresses me from day to day, and there is none in the world but you with whom I could share this trouble."

Lilavati raised her eyes, and looked at Maitripala with a puzzled air, and for the first time she noticed the troublous look on his face. She could hardly understand him. "I think, you know who she is," he continued, "she was a student in your school. Her name is Chitra." Lilavati's eyes were opened at last. It was as if an arrow had pierced her heart. She bent her head to hide her anguish from Maitripala. She felt all the world become dark, and she hardly heard what Maitripala was now saying. "I see, you are not listening, cousin," Maitripala said in conclusion. Lilawati roused herself. "I am sorry," she said in a strained voice. "Yes, I knew Chitra when I was in school. She was very good and pretty, and nearly all the girls loved her."

"Dear Lila," Maitripala said with emotion, "it is kind of you to say so. I knew I would find a sympathiser in you. But my parents object to our union because she is supposed to occupy a lower scale in the community than I do."

Maitripala now saw the death-like pallor on Lilavati's face. "What is the matter, Lila?" He asked her tenderly.

"I think we ought to go in now. Isn't it hot out here?" She stammered in her confusion, though she was standing in the shade.

So they made their way back home, Lilavati walking like one in a dream. But even in her anguish she remembered that she had not spoken one word of comfort to her cousin.

With a great effort she mastered herself, and said, "You must not lose heart. If you truly love Chitra and Chitra loves you, why, it will all come right in the end. Till then you must not lose hope."

So they parted, Maitripala saying that they were the sweetest words she had ever spoken to him.

Lilavati felt that all was over for her and wept bitterly. The future stretched before her a vale of misery. She would have to traverse it alone without Maitripala. And she had cherished such hopes of doing something for the world! But now, what was she? Just a burden to the world, and it would make no difference to anybody whether she lived or died. At length she wiped her tears, and raised her head, and her eyes fell on a picture of the Lord Buddha, which she had framed, and hung in her little room.

It seemed to look down on her with intense love and pity, and as she continued gazing on it, she felt a strange peace stealing over her heart. There was such a serene and peaceful look on the face, and it seemed as if something radiating from it had entered her heart making her feel that there was truly nothing incurable in this world.

Evening drew near, and Lilavati amidst her own grief which none could share, remembered her cousin's trouble. There yet remained something for her to do. She dressed herself, and accompanied by her servant girl made her way to Maitripala's house which was close by. Her uncle and aunt gave her a cordial welcome. To her relief Maitripala was not at home.

After tea, they sat for some time talking on various topics, when Lilavati said turning to her uncle and aunt, "I have come to ask something of you. Will you grant it to me?"

"We will grant you anything if it be in our power," they said kindly, for they loved Lilavati. "Well, then, dear uncle and aunt," Lilavati said imploringly while the tears that she had been trying her best to restrain rained down her cheeks freely, "You must let Maitripala marry Chitra. Would you stand in the way of your son's happiness, fully knowing that his unhappiness means the unhappiness of many?"

"I don't see how that could be," her uncle replied sternly, "since in so doing he

would be perpetrating an outrage on the whole community of which he is a member."

"Not so," Lilavati said with energy. "There is nothing higher than Truth, and Truth is absolutely against the observation of caste. Our Lord the Buddha has expressly declared character alone to be the standard by which a man may be judged. According to Buddhism a good man in whatever low state he may have been born, is a high-caste man, and a bad man in whatever high state he may have been born is a low-caste man. Surely you have read 'The Light of Asia,' and know this beautiful verse:—

"Pity and need

Make all flesh kin There is no
 caste in bloods,
Which runneth of one hue; nor
 caste in tears,
Which trickle salt with all, Who
 do the right deeds
Is twice born, and who do the ill
 deeds vile."

"We will see about it, her aunt said, smiling at Lilavati's enthusiasm. "I don't see how we could stand in the way of Maitripala with such a staunch advocate as you to support him."

Maitripala had succeeded in winning his mother also over to his side. There was nothing more for Lilavati to say, and she took her leave with a feeling of satisfaction.

She made her way homeward, pausing to admire the pink and blue clouds that beautified the evening sky and the beautiful trees that seemed so silent in the twilight.

She was feeling herself a different being. After all, so long as one had the power of doing something good, surely there was nothing unendurable in this world. It was nothing great she had done; whether she had interfered or not, Maitripala would have married Chitra, but what she did made her feel unselfish, and at peace with all the world as she had never felt before.

However, when she reached home Lilavati felt a sense of utter loneliness coming

over her, for had not all her blissful dreams of the future faded away, even as the dreams that haunt one of a night?

Dusk was falling fast, and soon the moon came out shedding a soft radiance all around. The trunks of the coconut palms looked like silver poles in the moonlight, and everything seemed to diffuse peace in the soft stillness.

Lilawati looked at the silent, peaceful trees with yearning. She would go, and lie down beneath them. They had been friends to her at all times. They had never caused her pain.

So Lilawati went and lay down on the soft grass beneath the happy trees in the silent moonlight. And, as she lay there, she felt to thinking, as we cannot help doing when we are alone among the friendly trees.

She first reflected on her own sorrow, and this led her to thoughts of the nature of this world and of the sorrow of others. Then she saw in her mind's eye the countless miseries that men had to endure. At this very hour how many mothers must be moaning over the loss of their beloved sons, how many orphans must be wandering helpless and weary in this world, how many husbands must be moaning over the loss of their wives, how many wives over the loss of their husbands, how many lovers must be moaning over their unfulfilled hopes, and how many other hearts over the loss of their dear ones. Nay, there were miseries even more bitter than these. There were the unhappy prisoners that toiled all day in the darksome prisons, there were the men who had lost their reason, there were the deaf and blind, and—ah, there was no end to the miseries that existed in all shapes, and forms in this world.

Lilawati saw them, and her heart overflowed in love and pity for them, for she felt that their sufferings were hers, even as her grief was theirs, for was she not a part, however insignificant, of the whole world of beings. But what was her sorrow compared to theirs? She felt ashamed—ashamed of herself for hugging it so closely to heart.

What right had she to make moan, when there were so many worse off than she? Could her sorrow make her blind to the sufferings of others, or rather increase them? Then certainly it was something bad. But if she had the power of moaning over her sad lot, she had also the power of making the lot of others less miserable. She was not here to make moan over the inevitable workings of the Law of Karma, but to conquer Karma. She would choose the better way, the only way that would bring her, and others consolation and happiness and peace everlasting. Then she went on to thoughts of the wondrous love and compassion of the Blessed Master, and of the great Dhamma, which He has preached for the benefit of all beings, and which alone could bring sure and certain Freedom and Peace.

She felt more and more ashamed of herself, for what was she doing to celebrate this Wesak day, the holiest of holy days? Other Buddhists were doing what lay in their power to make the great significance of this great day a part of themselves, and of others but she was doing nothing that would be an honour to the Lord of Compassion whose name she bore. She was just nursing her idle grief, which, look at it from what way she would, seemed but an empty, useless thing.

And as she thus lay thinking beneath the silent trees under the soft moonlight, such beautiful thoughts came flowing into her

DAWN

An Illustrated Fortnightly
Journal of Synthetic
Religion and Indian Culture

ANNUAL SUBSCRIPTION

India—Rs 2/As. 8; Foreign Sh. 5.

All communications to Editor,

Krishta Kunj,

Hydrabad (Sind) India.

mind that her very face shone with the radiance they gave her.

She rose with pure joy and gladness shining out of her eyes, and entering the house repeated them to herself:—

“ I found myself in a dark dungeon. There seemed to be no way of escape from it, and in the darkness I could see none. When I realised my position I felt very miserable. I longed for the light without, but how could I find it? As I meditated on my position it seemed to me that flashes of light did suddenly light up the dungeon, and as suddenly disappear before I could even see the way of escape. So I lay sighing, and meditating when one day I became aware of a wondrous perfume that pervaded the whole dungeon. I raised my eyes, and lo! the whole dungeon was filled with light, and before me was a Lotus most beautiful to behold, and in the heart of the Lotus lay a jewel, the brightest and most beautiful I have ever seen. I could hardly contain myself for joy. I bowed low before the Lotus, and the longer and deeper draughts of fragrance I inhaled from it, the more I felt my heart fill with love and pity, and the closer I looked at the jewel, the more I felt my mind fill with light. And I raised my eyes, and lo! I saw the way of escape. I ran to the door, but

try as I would, I could not open it. I looked round bewildered, and in the light of the jewel, I saw many many others such as I in the dungeon. I had so long been blinded by self that I had not seen them before. Like me they suffered, like me they lay in the dark dungeon, and some had not even seen the Lotus, and the jewel. As I saw their sufferings, my heart went out to them in love and pity, and I knew that their sufferings were mine. They belonged to me, and I belonged to them. I was no longer separated, no longer blinded by self. As I realised this, the truth dawned upon me that I could never hope to escape from this dungeon, until I made their sufferings mine, and did something (never mind, even if it is a little so long as that was what was in my power) to relieve them. My whole being throbbed with this desire, to do something for them. Whereas I was weak before, I was strong now. And the harder I strive for this ideal, the stronger I shall feel till one day (never mind, if it is far off so long as I am doing something for my fellow beings) I knew I shall be strong enough to open the door, and escape into the light without ”

And from that day onward Lilavati no longer felt sorry that she could not help the world.

TIBETAN PAINTINGS AT THE Y. M. B. A.

A unique collection of Tibetan paintings and other objects including some images kindly lent by Bhikkhu Rahula Sankrityayana was exhibited at the Y. M. B. A. on the 2nd February. The exhibition was opened by Sir D. B. Jayatilaka who thanked the Bhikkhu for his kindness in allowing us to exhibit the paintings. The following note by Bhikkhu Rahula was read by the Organising Secretary:—

Like script, literature, religion and many other things in Tibet, the art of painting too was introduced to that country from India in the 7th and 8th centuries of our era. The technique is Indian. The dress, ornaments, pose and even the physiognomy of gods and goddesses are exclusively Indian. Fathers of Tibetan art were trained in the great Universities of Nalanda and Vikramashila. Thus the Tibetan art belongs to the same family of art to which are related the arts of Ajanta and Bagh in India, and of Sigiriya in Ceylon. Though the Chinese and Japanese arts are influenced by Indian arts and ideas, Tibetan art is purely Indian. From Tibet it spread into Mongolia and distant Siberia where many master-hands still reside. They are rich in expression of hidden and subtle ideas. Like

old masters of India, Tibetan painters are experts in drawing delicate curves, graceful folds of cloth and fine cloudy back-grounds etc. Their blending of colours is wonderful.

In India and Ceylon by reason of war and political troubles the continuity of the old schools was broken. During the Mohammadan period all great treasures of art were burnt and destroyed. For centuries, great masters were decorating the walls of the University buildings of Nalanda and Vikramashila which were destroyed at the end of the 12th century. In those days art was a common thing. When I read in Sanskrit poems and dramas that art was a common thing, it was difficult to believe the statement. But after visiting Tibet, where there is not a single house without one or two paintings hanging

on the walls, I had to change my mind. The ugliest of these pictures is far superior to those which generally we keep in our houses. There is a universal demand for these pictures, so you find many people employed in this work. During the Mohamadan rule in India, our painters had no patrons. In a country where no temple or palace was safe, who should think of spending money on them. So during the period of 13th to 15th century, old Indian arts disappeared. The first Mohamadan rulers, like so many learned Mohamadans thought it against their religion even to tolerate images, not to speak about patronising art. In Moghul period there was a revival of art, but then it was not the old indigenous art, but the Persian art which was afterwards influenced by Indian ideas and is now known as Rajput art. Thus like so many philosophical works, it was for Tibet to preserve Indian art like a guardian god; for which we will ever be thankful to Tibet.

Tibetan artists have an unbroken relationship with the masters of Nalanda and Vikramashila. In all the big monastic Universities there is special arrangement for the study of painting. Apprenticeship is very hard. Boys from their childhood take instructions from their teachers. It takes several years to master all the conventions. Those who can not forebear the trouble, and therefore not worthy of the profession are eliminated. In this way the Tibetan brush masters are made. In some families painting is a hereditary art, but they are exceptions. From the Grand Lama to the noble and the merchants, Tibetans are always in search of good painters. So the life of a painter is always attractive. There is one defect in Tibetan art, namely, it is too conventional. On account of this it can not be described as a living creative art. Man's genius is fettered, and deterioration is often seen.

The study and collection of old Sanskrit works of Dingnaga, Dharmakirti, Asanga and others which are no more available in Sanskrit original, but are preserved in their admirable Tibetan translations) was the chief purpose of my visit to Tibet. I had no inclination to collect paintings; but the beauty of the Tibetan art forced me to have some specimen of them. In Tibet, it is not easy for a foreigner to collect paintings. The religiously minded people think it a great sin to give the painting of their gods and lamas to the hands of an infidel. Therefore best collections of Tibetan paintings are very few outside Tibet. By my long stay in Lhasa I was known to many Tibetans with whose help I was able to collect about 150 paintings within a brief period of two months. The climate of Tibet is cold and dry. In that altitude of 12,000 to 15,000 ft. white ants and so many other insects are absent. That is why art objects and books can be preserved for a longer period than in Ceylon and India. As I was primarily interested in literature, I was not able to ascertain the exact age of these paintings, but there is no doubt about their antiquity.

Nos. 25—37. These paintings I acquired from a Lama—Incarnate who had got them from his predecessor. Even in Tibet this kind of paintings

is very scarce. You can appreciate their beauty by examining them minutely. The Chinese embroidery below the paintings is now not found, and much priced. A trader tried to persuade me to sell those small pieces at three fourth of the price of the whole painting. Most of the persons depicted in them are historical. Nos. 30, 31, 33, and 36 are the pictures of the past Dalai Lamas. No. 28 is the picture of the fifth Dalai Lama—Sumatisagara, who received the kingdom of Tibet as a present from the great Mongolian chief Gushi Khan. He was the first ruling Dalai Lama who built the famous Po-ta-la palace.

No. 27 shows the mythical king of Shambala—the country where the future Cakravarti is to be born.

No. 32 is the great emperor of Tibet, Srong-Tsan-Sgambo, who conquered the modern Himalayan districts of India including Nepal in the north, upper Burma in the south-east, Western China in the east, the country south of Mongolia, Chinese Turkistan in the north and Gilgit (in Kashmir) in the west. Under his guiding hand art of writing was introduced to Tibet in the 7th century. Below him are seen his two queens, one of whom is a daughter of the Chinese Emperor. She brought the famous sandal-wood Buddha Rupa from China, for which the Emperor built the famous temple of Jo-ien-pochi. It holds the same position in Tibet as Ruvanveli in Ceylon. It is depicted in the corner of the picture. Srong Tsan Sgambo was also the founder of Lhasa.

No. 35 is the future Buddha Maitreya. No. 37 is the successor of Atisha, 11th century) the great Indian Mystic-philosopher and missionary who once visited the blessed Sinhala. Perhaps, in that journey he took the Yakkha Snan-Mgon (No. 9) who is known as a god of Sinhala and worshipped by Atisha. When Atisha was above sixty years of age he undertook a journey to Tibet in order to propagate Buddhism and there he died in a place called Ne-thang a few miles from Lhasa. The scene of his death—Tara temple—is seen on the left, and the great Atisha on the right. Dom-ton-ba (No. 37) is acknowledged as the preceptor of the big lamas of Yellow Sect including the Ruler-Dalai Lama. He wrote a biography of his teacher in verse the last portion of which is very touching.

No. 2 is a painting of Maitreya, the future Buddha from Sam-ye monastery, the oldest in Tibet and built by Mahamahinda of Tibet—the great philosopher Santarakshita of Nalanda—who went to Tibet when he was above 70 years. Sam-ye is situated in the valley of Brhamaputra, and the first Tibetan Bhikkhus were ordained in that monastery. It was also there the most of the Buddhist works were translated into Tibetan.

Nos. 3 and 7 are two guardian gods Dhatarattha and Vessavana who are well known in Pali literature.

No. 4 is the goddess Ushnisha-vijaya in whom is personified the cap-like (ushnisha) head-top of the Buddha.

No. 5 is Avalokiteshvara the most famous Bodhisatta in Mahayana Buddhism.

No. 6 shows twenty one kinds of goddess Tara mentioned in Tisara Sandesa by our Sangharaja Sri Rahula.

No. 8 is Vajradhara the mighty god of Vajrayana the last horrible phase of Buddhism in India—with several Indian mystics around him.

No. 9 (Please see above) Snan-Mgon taken from Ceylon. Perhaps, in the 11th century a little before the great Parakrama, there were plenty of Yakkhaa of this type in Ceylon; but Parakrama forced them to leave the shore

No. 10 is Bu-ston, 13th century) one of the greatest Tibetan scholars, compiled and classified the whole translations of Indian works into two big collections, namely, Skan-jur (translations of the Buddha's words) and Stan-jur (translations of the Shastras.) He was a voluminous writer and is the author of a history of Buddhism in Tibet, the first part of which is just published in English by a great Russian scholar.

No. 11 is Tsong-kha-pa (14th century) the great reformer and founder of the Yellow Sect to which belong most of the big monasteries and lamas including Dalai Lama and Tashi Lama.

No. 12. Maitreya in Tushita with many departed great teachers of Buddhism. Atisha is seen just nearby.

No. 13 shows the head of the Karma-pa sect, one of the four prominent sects of Buddhism in Tibet.

Nos. 14—24 were obtained from Tashi-lhumpo Monastery, the seat of Tashi Lama, the most respected religious personality of the Buddhists of Tibet, Mongolia and Siberia. On the back of some of these paintings are marks made by a former Tashi Lama himself.

No. 17 is Subhuti, one of the eighty disciples of Buddha, though not so famous in the Theravada Buddhism. He is the chief bearer and expositor of Pragnaparamitas, the most important scriptures of Mahayana Buddhism. Note the Nagas, garudas and other beings.

No. 19 is Bhavya, a great Pandit of India and the famous commentator of the chief philosophical work of Nagarjuna. See the Jatila heretic, first engaged in discussion, then defeated, and becoming a Buddhist monk by shaving his head.

No. 21 is Ratnakara-shanti one of the great mystics of India. A great scholar and author of both philosophical and mystic works. In the beginning of the 11th century, at the invitation of the Sinhalese King, he visited Ceylon and stayed here for three years, perhaps in Polonnaruwa. He was one of the

foremost scholars of the Vikramashila University. Most of his works are still preserved in Tibetan.

No. 22 is Tanak, a Tibetan disciple of Atisha. No. 23 shows Mkahsa-grubs, the second Tashi Lama, (the present Chhos-kye-nima is the 7th.)

No. 29 is Dge-hdun-grub, the first Dalai Lama. (the present Thub-bstan-rgya-mtsho is the 13th.)

No. 38 is the panel (drawn on Chinese silk) with nine famous Indian Teachers with the Buddha in the centre. They did not go to Tibet, but their works were afterwards translated into Tibetan.

38 a. Nagendra, a teacher of, perhaps, Vinaya.

b Ding-naga (5th century) father of logic, whose chief work Pramana-samucchaya is lost in Sanskrit, but preserved in Tibetan with so many commentaries. An English translation is undertaken by the Russian *savant* Dr. Stcherbatsky under the auspices of The Research Institute for Buddhist Culture of the Academy of Sciences of U. S. S. R.

c. Asanga, (4th century) the founder of Yogachara school of Buddhist philosophy, was born in Peshawar (in ancient Gandhara) and was the elder brother of Vasubandhu. He wrote so many philosophical treatises some of which are attributed to Bodhi Satva Maitreya. He was the first profounder of Mysticism which afterwards devolved in Vajrayana which was one of the causes of the disappearance of Buddhism in India. On account of that mystic teaching, his philosophy was called Yogachara or Yogavachara.

d. Nagarjuna, (1st century) founder of Madhyamaka (Relativity) Philosophy. He is known as second Buddha in Mahayana Buddhism. His chief philosophical work, Madhyamaka-karika, is available in Sanskrit.

e. Lord Buddha with Sariputta and Moggallana.

f. Aryadeva, (1st century) a Sinhalese according to tradition, the chief disciple of Nagarjuna and author of the philosophical work Catu-sh-shataka-shastra published in Sanskrit.

g. Vasubandhu, 4th century a younger brother of Asanga and author of Abhidharmakosha, now restored with a Sanskrit commentary etc. by Bhikkhu Rahula Sankrityayana.

h. Dharmakirti, 7th century) the greatest Buddhist Logician of Nalanda University. His chief work is Pramanavartika which is lost in Sanskrit but preserved with many commentaries in Tibetan. This work is now being restored into Sanskrit by Bhikkhu Rahula Sankrityayana.

i. An Indian scholar.

LUMBINI

To be restored by Nepal Government

The Government of Nepal has sanctioned a sum of Rs. 20,000 for the purpose of improving the site of Rummin-dei, which is better known to the outside world as the Lumbini Garden, where the Queen Maya Devi, while on her way to her father's palace, gave birth to her illustrious son Siddhartha, who subsequently became known as Buddha, the founder of Buddhism.

Immediately after his return to Nepal from Calcutta, His Highness the Maharaja of Nepal informed the Maha-bodhi Society of Calcutta, in reply to a representation made by the Society, that the question of providing a suitable Dharmasala at Rummin-dei and the improvement of the site there had already received the attention of His Highness. A sum of Rs. 20,000 had been sanctioned for

the purpose, and the work had been entrusted to the Governor of Palpa (Western Nepal), who will soon be looking into the matter, if indeed he has not already done so.

Thus after 33 years the Government of Nepal, independent of any outside help, has taken upon itself the task of restoring the place wherein Buddha was born and where a celebrated monk of Emperor Asoka in the 20th year of his reign went on a pilgrimage, and at the command of his preceptor erected the Asoka Pillar with the inscription that "here the Great One was born." The place in turn was visited by the Chinese pilgrims like Fa Hien and Hiun Tsang and others, and then with the decay of the religion of the Prince, the place became obscure and remained unknown till the time of General Cunningham and Vincent Smith, both of whom visited the place.

It was in 1892 that Mr. Purna Chandra Mukherjee, a noted archeologist-explorer of the Government of India, with the co-operation of the Nepal Government made the first attempt to explore the numerous noted Buddhist holy places in the Nepal Terai. But as time was limited he could not make a thorough exploration. The results of his partial but interesting excavations and survey, are embodied in his report which is still regarded as the solitary authoritative archaeological work on the subject. Mr. Mukherjee, however, recorded that full advantage of the ready co-operation of the Nepal Government should be taken in the matter of exploring the holy sites, although no further attempt is reported to have been made up to the present time.

The places present almost insurmountable difficulties in the matter of excavation, for

besides the climatic effect on the health, Mr. Mukherjee, in course of his report, says, "the forests are all reserved by the Nepal Government. They are full of wild animals which generally intrude upon the neighbouring villages, and a tiger almost attacked me one day near the ruins of Tlamkot."

Rummin-dei is situated six miles north-east of Dulha and about two miles north of Bhagawanpur, which is the head-quarters of the Nepalese Tehsil. This ancient site says Mr. Mukherjee is full of ruins. Whenever he excavated, walls of ancient structures were brought to light and vestiges of some eight Stupas were discovered. Apart from the inscribed pillar, which records the very fact of the Buddha's birth-place which is the most important point in topographical archaeology, the discovery of a magnificent temple in curved bricks proves how advanced was the art of architecture in those ancient times.

Giving his opinion on the report of Mr. Mukherjee's survey, Mr. Vincent A. Smith says that the Rummin-dei mound, which unquestionably represents the Lumbini garden as the actual birth place of Gautama Buddha, is worthy of a detailed survey and thorough exploration. The mound is a compact mass of ruins and seems to include all the ancient eight stupas.

Though Mr. Smith and Mr. Mukherjee were unanimous in urging the exploration of the site, it remained outside the scope of operation of the Indian Archaeological Survey. But the Government of Nepal fortunately does not intend to neglect the exploration and so has taken upon itself the work.—*Social Reformer*.

YOUNG MEN'S BUDDHIST ASSOCIATION

33rd ANNUAL GENERAL MEETING

The thirty-third annual general meeting of the Young Men's Buddhist Association, Colombo, was held at the headquarters, Borella, on 20th February. The Hon. Sir D. B. Jayatilaka presided and there was a large attendance of members.

Proceedings began with Pansil in which all present participated.

Mr. Raja Hewavitane, the Honorary General Secretary, then read the Minutes of the last general meeting and submitted the report of the Managing Committee, while Mr. V. S. Nanayakkara, Hon. Treasurer, submitted the balance sheet. These were adopted after some discussion.

Resolutions

Mr. A. Edirisinghe moved and Mr. J. Nanayakkara seconded.

That an evening class should be started at this Y. M. B. A. quarters for a wider study of Buddhism once or twice a week by the members to improve their religious knowledge and intellectual capacity.

Mr. N. J. V. Cooray proposed as an amendment the addition of the following words at the end of the motion:—"Provided a sufficient number of pupils are found."

Dr. D. B. Perera seconded.

The mover of the motion agreeing to the amendment the resolution as amended was carried.

It was further resolved that the Association should hold half-yearly meetings every year to enable all members to review jointly the activities of the Association in the interim, and to consider and deliberate on matters of importance affecting the Association in general.

Office-Bearers

The election of office-bearers then took place and resulted as follows:

President; Sir D. B. Jayatilaka (re-elected.)

Vice Presidents: Dr. W. A. de Silva, Mr. A. E. de Silva, Mr. P. de S. Kularatna, the Hon. Mr. D. S. Senanayake and Mr. R. L. Pereira, K. C.

Honorary General Secretary: Mr. Hewavitarne (re-elected.)

Honorary Treasurer: Mr. V. S. Nanayakkara (re-elected.)

Managing Committee: Messrs. D. T. Jayasekera, J. A. P. Samarasekera, J. D. de Lanerolle, D. N. Hapugala, G. D. de S. Seneviratna, J. D. N. Abeyewickrama, D. Pandita Gunawardana, D. L. Disanayaka, C. V. Perera, W. Richard de Silva, N. J. V. Cooray, H. Don David, J. N. Jinendradasa, A. Kuruppu, W. F. Abeyekoon, G. J. Silva and Dr. D. B. Perera.

Mr. Terence Perera was re-elected Auditor

Presidential Address

The President, addressing the meeting, said: "I thank you for having elected me for the 33rd time as President of the Y. M. B. A. It certainly is an honour to be re-elected year after year for 33 years (A voice: many more to come). At any rate I think the time is come that I should be put on the

shelf (Cries of No! No!). For my part I must say sincerely that my interest in the Y. M. B. A. has grown with the years and will continue to grow. I just want to say a few words in regard to the past year's work and the future prospects of the Association. I think I have spoken of the past history of the Association and I need not take any time in repeating all that I have told. We have passed through difficult times and we have been struggling at one time for our existence and we have faced many difficulties, but because we worked with a sincere purpose we succeeded in overcoming all those difficulties and attaining a certain position of importance as an Association in the Island.

The Deficit

"During the last two years, owing to the financial difficulties which have troubled all Associations and individuals in this Island, our financial position has to some extent deteriorated. For the first time in our history during the past ten or fifteen years we are faced with a deficit this year. The other day, when Mr. Lloyd George addressed that monster gathering at the Town Hall, he said that to have a deficit is to be in the fashion even with governments. Only we have followed the fashion I do not think it is safe for us at any rate to continue to follow this fashion any longer. (Laughter). So we must try our utmost to get out of this fashion as soon as possible. That is to say, we must devise ways and means to improve our resources and increase our revenue. And I believe that can be done without much effort if we all put our shoulders together.

To-day at this meeting I see a large number of members keenly interested in the welfare of the Association taking part in the proceedings. I want to impress on members that not only on these occasions but during the year also members must realise that a certain responsibility rests upon them no less than upon the members of the Committee of Management. When that idea is grasped by members, I really think that the raising of a thousand or for a matter of that, two thousand rupees in the course of the year is not an impossible or difficult task. I want to ask members to cooperate heartily, and if they do so, I am sure that within the next year, we may be able to be in a position not only to wipe off the deficit but leave a substantial balance to our credit. (Cheers.)

To curtail our working expenses would be worse than death for our Association. Associations like this must justify their existence by doing more and more. If we curtail our activities on the plea of want of funds it would mean not stagnation but worse, it will mean going back. So, gentlemen, I know you would never agree to curtail our activities, activities which are greatly expanding."

9,000 Entries for Examination

Continuing, Sir D. B. Jayatilaka said that in the matter of religious examinations much progress had been made. He received a few interesting figures from the Secretary of that branch of activity, Mr. Kuruppu. He learnt that in 1920, when the religious knowledge examination began, there were only 300 pupils and the number began to grow. In 1930 it was 5,366, and on 31st March last year it rose to 7,076. This year the number of entries received had risen to 9,064. (Applause.) On the face of such work how could they plead poverty and suggest curtailment of activities? It was one of the most important things undertaken by the Association. That work must be pushed on for it was very satisfactory to see that within ten years the numbers had reached the total of nine thousand.

Organising Secretary Complimented.

There were various other activities connected with Association. They had been for many years hoping that it would be possible for them to appoint an Organising Secretary to be in charge of the various activities. They had now secured the services of one who fulfilled their expectations. They had

secured the services of Mr. Siriwardhana who had a very creditable career at the Calcutta University and had been connected with the Maha Bodhi Society, Calcutta, and edited the Maha Bodhi Journal. He was a man of experience and his services were of special value to them. The Association was showing a good deal of energy and life since the Organising Secretary had assumed duties. He hoped that the members would co-operate with him and make the Association more successful than before. They were grateful to their energetic Honorary Secretary who had rendered great service. They had to thank their Honorary Treasurer who filled the role of watch-dog of the Association's finances.

Thirty-three years was but a small period in the life of an Association and people three hundred years hence who belonged to the Y. M. B. A. which might be housed in palatial buildings would think with grateful remembrance of those young men three centuries ago in this country who devoted their time and labour to the cause and discharged their duties conscientiously.

"We are all workers" added The President in conclusion. "whether President, Secretary or ordinary member, we are of the same level—all workers. That is the spirit of the workers in a great and noble cause. Let us see that we do our best, everyone of us, to promote this great cause." (Applause.)

Refreshments were then served, after which an adjournment was made to the lawn where a group photograph was taken.

GLEANINGS

A Tibetan Dictionary

A good Tibetan English Dictionary embodying the results of modern researches in the fields of Tibetan linguistics and philology, has long been a great desiderata. Such a Dictionary has now been undertaken by the Institute, and Lama Lobzang Mingyur Dorje and the Director have been placed in charge of this important task. The new dictionary will include besides the printed material found in the already existing Tibetan-English dictionaries, the rich material found in the Sanskrit-Tibetan and Tibetan-Sanskrit dictionaries printed in Tibet, the Mongol-Tibetan dictionaries printed in Mongolia and Transbaikalia, and the several important polyglot dictionaries published in China. Besides the above printed material the compilers will add a vast material collected by them in the course of their researches. The Dictionary will include the Sanskrit equivalents of philosophical terms; loan-words, which will be traced to their origins wherever possible; and an extensive material from the colloquial

language and the various living dialects of Tibet. Work on the dictionary was begun in June, 1931 and it is hoped to bring it to a completion towards 1934.

The first volume of the series "TIBETICA" dedicated to the study of Tibetan antiquity and related subjects, will contain the Director's Study of the Tibetan Dialect of Lahul. The study will be accompanied by a collection of phonetically transcribed Lahuli texts and a vocabulary (Lahuli-English). The volume will be issued in the course of 1932. Two more volumes are in preparation.

(a) Life of Atisha, by the mKhan-po mchims-thams-cad mkhyen-pa.

(b) The History of Buddhism (Chos-byun) by Padma dkar-po. This important text will be edited in Tibetan, and followed by a translation accompanied by a copious commentary. (Dr George Roerich in *Roerich Museum Bulletin*.)

